Phil. & Rel. J

LIBRARY
JAN 6 1942
DARTMOUTH COLLEGE

The CHRISTIAN CENTURY

Published Weekly

The War as Tragedy

An Editorial

Japanese Christianity and Shinto Nationalism

First Article in Series

By D. C. Holtom

The Wages of Imperialistic Sin

By Oswald Garrison Villard

JANUARY SURVEY OF BOOKS

15 Cents a Copy • January 7, 1942 • Four Dollars a Year

APR 28 1943
B.P.
R
FC4624
V.59
Pt.1

In This Issue

D. C. HOLTOM

who contributes in this issue the initial article in a series of six, is the world's leading non-Japanese authority on the Shinto faith. For thirty years he was a missionary teacher of religion in Japan, his last post before his recent retirement being the head of the department of theology at Aoyama Gakuin, Tokyo. A year ago he was chosen as the lecturer under the Haskell Foundation at the University of Chicago and spoke on this subject. He is the author of *The National Faith of Japan* and other books. He now lives in Palo Alto, California.

OSWALD GARRISON VILLARD

is a regular contributor to The Christian Century.

WILLIAM E. HAMMOND

is minister of the Community Church, Walker, Minnesota.

WILLIAM A. IRWIN

is professor of Old Testament language and literature in the University of Chicago.

SHERMAN B. BARNES

is professor of European history in the Southern Illinois State Teachers College, Carbondale, Illinois.

CONRAD H. MOEHLMAN

is professor of church history in the Colgate-Rochester Divinity School, Rochester, N. Y.

KARL M. CHWOROWSKY

is minister of the Fourth Unitarian Church, Brooklyn, N. Y.

EDGAR DEWITT JONES

is minister of Central Woodward Christian Church, Detroit, Michigan. He was formerly president of the Federal Council of Churches.

ROGER HAZELTON

is dean of the Shove Memorial Chapel, Colorado College, Colorado Springs.

TALMADGE C. JOHNSON

is minister of the First Baptist Church, Kinston,

(Cont'd in 3rd column)

The
CHRISTIAN CENTURY

January 7, 1942

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. D. WALSER (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
ADIEL J. MONCRIEF (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
W. S. ABERNETHY (Washington)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
LEONARD B. ALLEN (Burma)
L. L. LOOFBOUROW (Panama)
MAURICE W. FOOLE (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
LEE J. BEYNON (Buffalo)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
WARREN C. TAYLOR (Des Moines)
A. D MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
GEORGE L. CUTTON (Albany)
RALPH V. CONARD (Seattle)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
BRUCE B. MAGUIRE (Cincinnati)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
PHILIP G. MURRAY (St. Paul)

Entered as second-class matter February 28, 1902, at Chicago, Ill. under the act of March 3, 1879. Copyrighted 1942 in the United States. All rights reserved. Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

Contents

Editorial
- Editorial Paragraphs 3
- The War as Tragedy 6
- Recruiting the Churches 8

Quintus Quiz: Old Junk 10

Contributed Articles
- Japanese Christianity and Shinto Nationalism
  - I. Christian Participation in Shinto Shrine Ceremonies, by D. C. Holtom 11
- The Wages of Imperialistic Sin, by Oswald Garrison Villard 14

January Survey of Books
- God's Back Pasture, by Arthur Wentworth Hewitt ... 16
- Introduction to the Old Testament, by Robert H. Pfeiffer 16
- Atrocity Propaganda, 1914-1919, by James Morgan Read 17
- The Story of American Catholicism, by Theodore Maynard 17
- Carl Sandburg, by Karl Detzer 18
- Baptists: Their Message and Mission, by Hillyer H. Straton 19
- Stoic, Christian and Humanist, by Gilbert Murray ... 19
- What We Can Believe, by Randolph C. Miller 20
- Man's Quest for Salvation, by Charles S. Braden 20
- Twelve Who Ruled: The Committee of Public Safety during the Terror, by R. R. Palmer 21
- Books in Brief 21
- Books Received 22

News of the Christian World 23-30

Current Feature Films 30

Calendar of Coming Events

Jan. 4-11. Universal Week of Prayer.
Jan. 7. Osceola Baptist Association, Evart, Mich.
Jan. 9. Grand River Baptist Association, Belding, Mich.
Jan. 9-12. Home Missions Council, Trenton, N. J.
Jan. 11. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis L. Mann, speaker.
Jan. 12-15. Foreign Missions Conference, Trenton, N. J.
Jan. 12-16. American Institute of Cooperation, Atlanta, Ga.
Jan. 13. Kalamazoo River Baptist Association, Battle Creek, Mich.
Jan. 13. Shiawassee Baptist Association, Lansing, Mich.
Jan. 14. St. Joseph River Valley Baptist Association, Three Rivers, Mich.
Jan. 15. Hillsdale Baptist Association, Coldwater, Mich.
Jan. 16. Jackson Baptist Association, Parma, Mich.
Jan. 18. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 18. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; André Morize, speaker.
Jan. 19. Lenawee Baptist Association, Tecumseh, Mich.
Jan. 20-22. Interdenominational Missionary Assembly, Jacksonville, Fla.
Jan. 20-22. University of Tennessee Mid-Winter Convocation, Knoxville; Ralph Sockman, speaker.
Jan. 21. Wayne Baptist Association, Holly, Mich.
Jan. 21-23. Interdenominational Missionary Assembly, Daytona Beach, Fla.
Jan. 22. Flint River Baptist Association, Flint, Mich.
Jan. 23. Federal Council of Churches, Executive Committee, New York city.
Jan. 23. Huron Baptist Association, Port Huron, Mich.
Jan. 24-2. Child Labor Day.
Jan. 25. Ford Hall Forum, Boston; Rockwell Kent, speaker.
Jan. 24-28. Interdenominational Missionary Assembly, Miami, Fla.
Jan. 25. Southeast Youth Conference, Miami, Fla.
Jan. 25. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Francis S. Hutchins, speaker.
Jan. 25-27. Interdenominational Missionary Assembly, Ft. Lauderdale, Fla.
Jan. 26. Saginaw Valley Baptist Association, Saginaw, Mich.
Jan. 26. Nebraska Council of Churches, Lincoln.
Jan. 26-29. Ohio Pastors' Convention, Columbus.

(Announcements will be printed in this calendar as received, but much reach the editorial office at least three weeks in advance of the date mentioned.)

In This Issue

(Cont'd from 1st column)

N. C. and the author of *The Christian Differential* and other books.

CLARENCE H. HAMILTON

is professor of comparative religions in Oberlin College, Oberlin, Ohio.

GORDON H. MCNEIL

is a professor of history and government in Denison University, Granville, Ohio.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, JANUARY 7, 1942 NUMBER 1

EDITORIAL

JUST WHY Mr. Churchill came to Washington at this time is still a matter of speculation. In some quarters it is suggested that his visit was forced by the disagreeable discovery that the war in the Pacific is much more of a war than either Great Britain or the United States had bargained for. In others, it is held that concern lest American supplies be cut off from England brought this spectacular move. In still others, questions of unified strategy and command are held to have provided the occasion. Doubtless we will know more about the reasons for the visit shortly. Meanwhile, the prime minister has made a notable impression by the speech which he delivered before a special joint session of Congress. The sobriety of his tone, the repeated note of warning, the candor—all these made a deep impression. Analysis of his prophecies as to the course which the war will take this year and next shows that he was not committing himself to much, but this caution is more reassuring and strengthening just now than the easy optimism which has been fed to the American people in such heaping overdoses. This nation was led into a two-ocean war largely by easy optimism. It was told, and believed, that it would be a simple task to dispose of Japan and then turn to the elimination of Hitler. Now it knows how badly it has been misled. A man who can talk as Mr. Churchill does, straight from the shoulder and with no blinking hard facts, is the sort of man Americans want to hear.

Mr. Churchill in Washington

Allied Strategy And Russia

MOST OBSERVERS were so sure that the formation of a unified command was one of the principal reasons for Mr. Churchill's visit that the reporters were visibly taken aback when he bluntly rejected any such idea. Washington sources still insist that some sort of supreme war council is bound to follow the conversations at the White House. Such a body would certainly seem to be called for, lest the potential resources of the nations now fighting the Axis be frittered away in four or five or six unrelated campaigns scattered all over the globe. But there is one aspect of the problem of a unified war effort which must have given grave concern to the White House conferees. That is Russia. It would not be surprising if Mr. Roosevelt and Mr. Churchill spent more time discussing what to do about Stalin than about Hitler. For Russia now holds the trump cards. If there is to be a unified command or a common strategy, she is in a position to set the terms. It is Russia that is pushing Hitler back today, that is relied on to defeat him tomorrow, and if the Far Eastern campaign of the United States and Great Britain continues to go badly, it is Russia that is expected to knock out Japan. When the agreement was concluded in Chungking last week for a common Anglo-American-Chinese strategy, why was there no Russian participation in the conversations? Was the price too high?

Mr. Churchill and The Future

IN SPEAKING to the American people Mr. Churchill emphasized the importance of continued Anglo-American collaboration after the war. That was to be expected. We trust that he has not been too much surprised at the reserve with which this portion of his speech has been greeted. It drew only perfunctory applause from the members of Congress, and it would be stretching the truth to say that it has awakened any enthusiastic echoes in the country at large. The reasons for this evident misgiving are, we believe, mainly two. One of them lay behind that portion of Mr. Churchill's speech in which he spoke of the ease with which "five or six years ago" Great Britain and the United States could have "insisted on the fulfillment of the disarmament clauses of the treaties which Germany signed after the Great War." Perhaps. But this fails to take into account both the failure of the Allies to observe the disarmament promises of the Versailles treaty which applied to them, and the reluctance of the democratic peoples to undertake a one-sided policing job—a reluctance which was quite as general among the people of Britain at the time of the nazi reoccupation of the Rhineland as it would have been among the people of the

United States. However, an even greater cause for American misgiving as to future collaboration lies in the character of Mr. Churchill himself. Mr. Churchill is a magnificent war leader. History will render him full honor for the service which he has rendered his nation in stiffening its will to resistance and in bringing to its aid the powerful American reinforcements which will eventually tip the balances against Hitler. But Mr. Churchill looks upon the world with the eyes of a Tory imperialist. He represents the hope of a post-war order imposed from London. It is notable that, in his conduct of the war, his three most serious shortcomings have had to do with his treatment of India, of Russia and of the commonwealth dominions. Particularly enlightening, and disquieting for the future, has been his adamant refusal to give the dominions a full voice in strategic decisions. Yet the issues involved in relations with the colonies, with the revolutionary movements of Europe and with the dominions are precisely the sort of issues which may be expected to be of paramount importance to the post-war policy of the United States. The American people, therefore, while giving Mr. Churchill all honor as a leader in time of war, may be pardoned for any hesitancy which they may show at the prospect of following his leadership very far into the future.

The Pope Outlines a New World Order

A NEW ORDER founded on moral principles, the pope called the program which he sketched in broad outlines in his Christmas message to the world. Naturally, it did not include what was the most conspicuous feature in the post-war settlement as sketched in the closing paragraphs of Mr. Churchill's speech to Congress, namely, Anglo-American policing of the world until trouble-making nations come to their senses. But then, the pope was describing only the goal to be attained, not the means of attaining it. The five points of his program are these: (1) freedom, integrity and security for all states, regardless of size or military strength; (2) the right of small states to economic development and to neutrality in any future wars; (3) full rights for minorities and no "limitation or abolition of their natural fertility"; (4) the opening of the world's economic resources and materials to all nations; (5) progressive limitation of armaments. There is nothing very original in any of these points, except perhaps the insistence, in this connection, upon unlimited reproduction. If this was meant to oppose suggestions that have been made looking to a drastic limitation of fertility (of German or of Jews, as the case may be), it merits applause. But new or not, the points are sound, though the provision for neutrality in future wars as part of a program of perpetual peace seems to betray a lack of faith in his own formula; and they are more specific than some of the proposals of post-war settlement that have previously been put forth—the Atlantic Charter, for example. Especially notable is the indication of the spirit in which a settlement must be reached. To avoid such a delusive peace as we had before, "it is fitting that in the formulation of that [new] peace there should be assured the cooperation, with sincerity of will and energy, with the purpose of general participation, not only of this or that people but of all peoples, or rather of all humanity." Again, there are no specifications as to the method of getting that sincere cooperation, or the proper way of handling resentful and non-cooperative nations until we do get it. But it is important to look beyond the era of coercion, as the pope has done, and envisage a settlement which all peoples will accept willingly.

Agree to End All Strikes

COMPULSORY arbitration of labor disputes for the duration of the war is the essence of the agreement reached at the White House by representatives of labor, management and government. While the war continues, under this agreement, there must be neither strikes nor lockouts, all controversies must be settled peaceably, and a government agency to be set up for that purpose is to handle all disputes. Since nothing was said concerning any right to appeal, the decisions of this board presumably will be final. Labor representatives considered this a great victory, William Green of the A. F. of L. referring to it as "the glorious outcome." His reference probably was to the fact that, in the conference, representatives of management had unsuccessfully attempted to insert a proviso which would have held further labor organization in suspense. President Roosevelt, who said a few weeks ago during the dispute with the United Mine Workers over the captive mines that "the government will never order a closed shop," made it clear to the conference that his statement had not been intended to forbid submission of the closed shop issue to mediation or arbitration. But the government by this new agreement sets up the board which will handle all disputes, having power to order the closed shop if that step appears to be justified under the Wagner Act. Hence President Green's jubilation. However, the history of government in such a role as that which it has now undertaken is hardly such as to justify much joy among labor leaders capable of taking a long view. In other countries, the loss of the right to strike has preceded the end of the labor movement as an effective, organized influence. It remains to be seen what it will mean here.

Neo-pagans in Germany Increase, But Slowly

A NOTE of satisfaction was audible in the report of *Das Reich,* an official German magazine, in regard to the growth of the organized "neo-pagan" movement. The specific grounds for satisfaction seem rather slender. To be sure, there has been an increase of 40 per cent in the past seven years, and that is a more rapid rate of growth than most churches can boast. But in estimating the meaning of this figure, one must remember that the period covered by the estimate begins within a year after the beginning of the nazi regime, when the neo-pagan cult was a new thing, and the per cent of increase is therefore reckoned upon a very small base. Furthermore, this growth does not measure the result of normal promotional

work by processes of persuasion, but reflects the success (such as it is) of a campaign which has had behind it the whole strength of the influence of a totalitarian government. Of course, Hitler himself has never come out openly as an advocate of the pagan cult, for it has been politically advantageous for him to pay some verbal deference to Christianity even while regimenting the churches; but his most trusted associates, and especially those most directly responsible for the guidance of the youth organizations, have been ardent promoters of neo-paganism. To have gained only 40 per cent in seven years of ballyhoo for the old Teutonic gods and ingenious exploitation of colorful ceremonials devised to capture the imagination of youth, seems a rather small achievement. For while pointing with pride to this growth, *Das Reich* admits—and apparently with no consciousness that it is a damaging admission—that the neo-pagans "now number 3½ per cent of the population." *Only* 3½ per cent, it would be appropriate to say. Christianity does, indeed, face fearful dangers in Germany; but whoever loses, it does not appear likely that Thor and Wodin will win. The *Lutheran's* characterization of the neo-pagan campaign is too good not to quote: "A petty past and a precarious present point to a futile future."

Japan Continues on The Offensive

ANOTHER WEEK has brought little good news to the Allies from the Pacific. Despite the heroism of a marine detachment which is being compared with the defenders of the Alamo, the United States has lost Wake island to the Japanese. Midway still holds out, but has lost all military value. And it is gradually being admitted that the fleet suffered such a blow at Pearl Harbor that it cannot challenge Japanese naval superiority in the western Pacific. Britain, likewise, has lost Penang and Hongkong, and the Japanese claims to control a third of the Malay peninsula do not seem unduly exaggerated. The American forces in the Philippines are hard pressed. The Japanese apparently have control of the air, and with that they are able to land large reinforcements for their invading columns. For the time being, conquest of the Philippines seems to have become the first objective on the Japanese schedule. But the most remarkable feature of the Japanese campaign continues to be its diffused nature. In addition to sustaining expeditionary forces at all the widely separated spots already mentioned, the Japanese have effected a landing in British North Borneo and Sarawak, and as we go to press there are reports of landing by parachute troops in Sumatra. Study of the map will show that, with Penang already in Japanese hands, if bases are established on Sumatra and in Sarawak capture of Singapore will be a matter of minor concern, since that fortress will be effectively masked and made unusable as a major naval base. No wonder that there are signs of rising anger in Australia, and demands from there that London shall begin to treat the struggle in the Pacific as something more than a sideshow. About the only hopeful development of the week has been President Roosevelt's pledge to the Filipino people. If he meant what he said, or what he seemed to say, when he gave a "solemn pledge that their freedom will be redeemed and their independence established and protected," that would seem to erect a strong barrier against any American imperialism in the Far East after the close of the war.

Something Like Simony With Reverse English

PERHAPS Dr. Harry L. Ice, minister of the Independence Boulevard Christian Church, Kansas City, until June 29, 1941, should consider it a compliment that someone thought it would be worth $100,000 to get rid of him. (See Correspondence from Kansas City, page 24.) In any event, it is a unique distinction. From collateral evidence it appears that the members of the congregation were surprised, and by no means pleased, at the sudden announcement of their pastor's resignation. They had not at that time been informed that a bequest of impressive magnitude to the church had been conditioned upon dismissing the minister. Considerable tension seems to have developed between the board of officers and the congregation. That is in itself an extraordinary situation in a church of the very democratic Disciples of Christ. But the dead hand prevailed—and promptly. The codicil embodying this outrageous provision was dated June 23. The minister's resignation was accepted on June 29. The testator died. The church had taken no chances and had got under the wire of the sixty-day clause by an ample margin. Its position as a claimant for the bequest appears to be legally sound. Whether it is morally or religiously sound is another question. It is interesting to remember —though the fact may have no relevance at all—that this is the congregation whose magnificent building was financed chiefly by the beneficence of the late R. A. Long, Kansas City lumber king and the most generous giver to Disciples enterprises up to date. It is not of record that Mr. Long ever made any such crude effort to purchase control of the affairs of either the denomination or this local congregation, of which he was a member. Perhaps the recent testator thought Mr. Long had overlooked something. One can think of several better responses that the official board of this church might have made to the elder who wanted to buy the dismissal of its minister with the money which was slipping from his dying hands. One would have been a vigorous utterance of the words of Acts 8:20.

Protest Injustice to Rhodesian Natives

WHILE the war against nazi and Japanese ambitions goes on, we cannot be entirely unmindful of what may be happening under the flags which we insist stand for justice and against racialism. An article in the *New Statesman* of London reveals a shocking injustice perpetrated on the native inhabitants of Southern Rhodesia under the terms of a land apportionment act which went into effect last August. A previous act (imposed in 1930) had established the principle of dividing the colony into white and native portions, with the largest and best part

reserved for the whites, but it had been hoped that the revised act would remedy some of the most flagrant injustices. If anything, the new act makes a bad matter worse. "The main provisions" of the new act, according to the *New Statesman,* "are, first, the division of the country, which includes some 96,000,000 acres, into 49,000,000 acres reserved for white ownership, 29,000,000 for native ownership, and the rest as forest area and 'unassigned.' Within the white areas no native may own land or remain, unless some European guarantees that he is in his employ; the natives now living in the white area are to leave by the end of 1942, unless they are laborers for Europeans." In other words, this provision sets up a virtual peonage. "Those needed for industry," the London weekly continues, "are to inhabit special townships. The Europeans number 55,000; the Africans 1,100,000. The British government has thus agreed to condemn a million British subjects to restriction to a third of their own country and service-villeinage in the rest of it, for the benefit of a minority of 55,000 British subjects. And Parliament has had no opportunity to prevent this application of a purely nazi policy, and one, moreover, in flat contradiction of repeated government statements of colonial principle within the British empire."

The War As Tragedy

LAST WEEK'S discussion of the dilemma of conscience in relation to modern war was abruptly broken off with only an analysis of the situation and a promise to return to the subject with a positive conception which might contribute to our understanding of the dilemma, if not of resolving it. Our analysis led to the conclusion that neither the pacifist nor the soldier is able to find a way out of the dilemma which is morally satisfactory. The controversy between them is inconclusive and bound to be interminable so long as it rests upon the presupposition that war itself is either right or wrong. The soldier says his war is righteous and therefore his participation in it is right. The pacifist says the war is evil, and therefore he must not participate in it at all.

Obviously, the controversy between them must be shifted to an examination of the nature of war. Is war, then, righteous, or is it unrighteous? We suggested, but only suggested, that it is neither. Ethical categories cannot rationally be applied to it. War signalizes the breakdown of the moral order itself and of every ethical standard known to civilization by which its character as right or wrong could be judged. When war becomes a fact, a concrete reality, it marks the end of all moralizing. The fate of the belligerents has been definitely given over to the arbitrament of sheer might, which is neither moral nor immoral, but a-moral.

The laws of right and wrong operate only in the pacific processes of history. But when these pacific processes break down and war becomes a fact, the citizen is confronted no longer with those pre-war issues upon which he pronounced a moral judgment. He has no chance to act upon them now. Such issues all lie in the realm of "might have been." The citizen now confronts a wholly new situation which presents him with a simple alternative—to fight or not to fight for his country. We have already seen that whether he decides to fight or not to fight, his decision so involves him in the doing of evil that he is left with only a confused and inconclusive ethical justification. In the area of conscience, the position of the pacifist and that of the conscientious soldier cancel each other. Thus, for the nation actually at war, and for the individual citizen, the search for a rational and ethical justification is futile. Both reason and morality have disappeared from the scene in favor of brute force which overturns all standards of morality and proceeds by calling evil good and good evil.

Is there any other situation in human experience which will throw light upon a war situation? Can the narrower moralistic frame of reference within which the dilemma of conscience arises be widened? Is there a broader concept in which the dilemma may be embraced and at least understood, if not resolved? We believe there is. What we have in war is not simple right or wrong, but tragedy. Tragedy lies beyond morality, outside of morality. Moral canons do not apply to it. A tragic situation does not lend itself to ethical judgment or decision, and this because the essential thing in morality, namely, freedom of the will, no longer exists. When a nation is at war, it is no longer morally free—it has no alternative—it can do nothing now but fight. Because its will is no longer free, its cause cannot be called righteous or unrighteous. It has passed beyond the realm of morality into an ethical no man's land, the twilight zone of morality. This is tragedy.

When we say that modern war is tragedy we do not refer to the suffering, the killing and the dying that go with war, though the word is loosely used to express our horror at such things. Popular use of the word "tragedy" has spread it out to cover much that is not truly tragic. Suffering and death are not in themselves tragic. In ordinary life they come to us in the regular course of nature, and one glory of our Christian faith lies in its power to transfigure them and to lift us through them to a higher level of experience. A great catastrophe of nature, such as an earthquake or a flood, is not a tragedy. Even killing, such as a common murder, is not strictly tragic.

Suffering and death and violence are a part of tragedy, but these are not the essence of it. The essence of tragedy lies in our human involvement in a situation from which there is no escape save by doing monstrous evil. It is not the suffering, but the moral predicament of the sufferer that constitutes the tragedy. A tragic situation is one in which man has lost his freedom to choose between right and wrong. Yet he must act. But his act is determined for him by the iron law of necessity. Action is necessary, but rational and conscientious action is impossible.

The great tragedies in literature, such as those of Shakespeare, and especially the classic tragedies of Sophocles and Aeschylus, display a wide variety of themes and plots in which the hero is caught in this kind of moral predicament. The insights of the tragic poets into human existence and experience represent the profoundest plumbing of the depths of our human life, surpassed only by the unparalleled story of the cross of Christ. In their tragedies

we see life caught by inexorable forces whose nature and consequences the hero has not adequately appraised until he is carried down into utter and inextricable catastrophe. The spectator sees what is happening. He sees the ever narrowing margin of the hero's freedom as the entanglements in which he is caught assume the aspect of irretrievable fate.

Sometimes this fate is made of the sheer stuff of circumstances in whose ordering the hero has had no responsible part. He finds himself overwhelmed by impersonal or social forces which have woven themselves about him, binding his will, until he can no longer act according to reason, but has to fall back upon some primitive or subconscious or irrational impulse to break their hold upon him. Sometimes the tragedy is brought on by the hero's brave defiance of the social order itself whose injustice or inadequacy as a framework for the full expression of human values demands that it be defied. This was the theme of the Promethean tragedy which Aeschylus has made immortal.

And sometimes the tragedy is of the hero's own making, the cumulative result of wrong decisions which now thrust him into a position where he cannot make a right decision at all. This is the tragedy of tragedies. The hero has sinned away his freedom by making wrong prior decisions whose consequences inexorably close in upon his will and his conscience leaving him no choice but to extricate himself by doing monstrous evil.

Modern war, we now suggest, belongs to this last category of tragedy. It is possible that past wars should be classified in other categories, but modern man comes to his wars with an ineradicable sense that he has caused them himself. War is the fruit of injustice; it comes because men have sinned. It is punishment for their unwillingness to do justice or their blindness in not seeing justice. Because nations do not fortify justice, said Pascal, they justify force. Modern man knows in the depths of his conscience that this is true. He has become aware of the unity and interdependence of mankind. This awareness makes it impossible for him to conceive his war in the simple and exclusive terms of his own nation's righteousness.

Nor is he deceived by the superficial self-justification which takes account only of the final act which precipitated military conflict. He cannot absolve himself of guilt by emphasizing the fact that the enemy was the "aggressor." The military code covers only a small area of his conscience, which insists upon asking *why* the enemy took the aggressive. And this question leads back into the "day-to-day decisions" of his own and other governments and into the interacting effects upon one another of these decisions. It leads back through the long period of diplomatic negotiations—at Washington, at Munich, at Locarno, at Versailles—when the nations' wills were relatively free and the possibilities of adjustment were an open field presenting innumerable alternatives.

But his conscience drives him to look much deeper than these legalisms of diplomacy. Did we have the *will* for peace when there was a chance for peace with justice? Did we really desire justice—for others as well as for ourselves—or did our selfish national interest blind us to the needs and the deserts of others? Did we *really* try to find the way of peace? Were not our statesmen and our leaders lacking in imagination? Were not their minds so imprisoned in the conventional pattern of diplomacy that they did not envisage the possibilities of unconventional initiative and action? Did they really wrestle with the problem of justice, or only temporize with it, concerned more to maintain the political and economic status quo with its enormous privileges for some and its intolerable oppression and impoverishment for others?

What nation does not wish to God that it could now go back and do it all over again! Surely such a wish expresses the deeper mood of those peoples—the British, the French and the American—who held the world's destiny in their hands for two decades. And it must be no less the mood of the peoples in each of the Axis nations who now eat the bitter fruit of dictatorships whose seed was planted with their own consent.

But no nation can go back! The Rubicon has been crossed. The nations are no longer free to make alternative choices—there is no alternative. America is no longer free to choose alternatives. We are committed to war. We are therefore bound. We have been bound in large part by our own acts, by our blindness, by our day-to-day decisions, by our sins of omission, by our lack of imagination, by our unwillingness to trust in God, that is, to cooperate constructively and sacrificially with the pacific processes of justice. To be thus bound is tragedy. It is fate, inexorable fate, whose web has been woven partly, if not chiefly, with our own hands.

In war, the pacific processes of justice have ceased to operate; they can no longer be appealed to. They have given place to the brute processes of might. There is now no way open to the nation but to hack its way out! The pacifist thinks he can find a moral way out for himself by refusing to fight. In trying to extricate himself from the common tragedy, he carries his attempts at dissociation to the limits of the most refined technicalities—by refusing to recognize the right of the state to conscript him, or even to register him, or to assign him to any service connected with the war.

But the pacifist does not thereby escape his solidarity with the nation's life whose total resources, including himself, are actually levied upon to help win the war. The pacifist eats the bread of his community which is fighting for its life; the fact that he earns it by his labor, whether in his civilian job or in a c. o. camp, only implicates him in the war, for his labor is a contribution to the community's war effort. Insofar as he is thus necessarily implicated, he contributes to the nation's victory. Insofar as he disimplicates himself, he contributes to the enemy's victory. There is no moral escape for the pacifist from the tragedy that is war. With the highest of intentions his attempt to rationalize his position leaves him still standing in a slippery place. No more than the soldier can he escape the tragedy with a conscience morally unscathed.

This is not to say that the pacifist's way is wrong. He may have chosen a better part than the soldier. Of that we cannot say, but we can recognize the virtue that is in it. The witness of the conscientious objector, uttered in the language of self-assumed suffering and in the attempt

to dissociate himself from the war, may, as he hopes, be potent in intensifying the community's horror of war. But even on this ground there is need of clarification. The pacifist witness is directed against the *moral evil* of war. But war is not a simple moral evil against which the pacifist can bear witness; it is tragedy—that is, it is the monstrous necessity in which nations are caught because they have done evil or refused to do justice. The only evil against which the pacifist can bear witness is the evil which led to the war as the denouement of the tragedy. He cannot bear witness against war, as such, without putting himself in the futilitarian role of Mrs. Partington and her broom.

There are a few extreme pacifists who deny the necessity. They try to convince themselves that the thing for their country now to do is to lay down its arms, refuse to fight Japan and the other Axis powers, and let them have their way in the Far East, in Europe and in this hemisphere. But that is spitting in the wind of ineluctable reality. It asks human nature to perform an act of which human nature is incapable—even the human nature of those saints who advocate it. Such a demand is therefore morally indefensible; for any moral principle in order to be valid must take account of the strength of the human instrument which must act upon it.

In directing his protest against war as if it were a moral evil, the pacifist is making a futile protest, for his protest is not against evil, but against the fruit of evil, which is tragedy, and to resist tragedy after it has become actual is like refusing to accept the universe. The moral evil of war lies *behind* the war. Given the background of injustice out of which the war has come, the only thing that can be said is that the war is a necessity, an unnecessary necessity, therefore a guilty necessity, that is, a tragedy, from which there is no moral way of escape.

Most pacifists recognize this in practice if not in theory. In peacetime they are our most ardent and intelligent and unwearying workers for international justice. But when war comes, they adopt a passive attitude *toward the war.* They have to accept it. They accept it by going to prison or to a c. o. camp. If they do not fall within the limits of the draft age, they accept it by announcing and pursuing a course of non-obstruction—they will not put anything in the way of their country's winning the victory. Yet, even in this negative attitude they pay tribute to the necessity of the war.

But parallel with this passive course the pacifist does two things that are positive. In the first place, he strives to get his government to define and announce its war aims and to state them in terms of justice rather than in the brute terms of merely crushing the enemy. But here also, in this high moral endeavor, he is supporting the war, for he believes, and rightly, that such a pronouncement will tend to weaken the enemy's fighting morale and bring victory to his own country—a victory which, if his country keeps its word, will spell peace and justice, and not merely an armistice.

The second positive thing which the pacifist does is to watch vigilantly for that moment to occur when the war is no longer a necessity, and to take advantage of such a moment to bring about a peace without victory. Such moments come when the belligerents have simultaneously begun to lose confidence in their ability to win a victory. The war seems to be at a stalemate. In such a situation the iron law of necessity is beginning to crack, the situation begins to be amenable to reason and to the appeal of right and wrong, and the pacifist insists that full advantage be taken of it to stop the war.

But in these two positive activities which run parallel to his passive inactivity, the pacifist is not acting as a pacifist, for he finds himself allied with millions of non-pacifists who desire and work for these same things. In the whole range of positive action, pacifists and these non-pacifists are allies. They were allies before the war, in striving to prevent its coming. For two years the Quakers and the Fellowship of Reconciliation used substantially the same arguments as America First and all other non-interventionists, including The Christian Century, to keep the United States from becoming involved in the tragedy. Now that war is on, the pacifists and a host of non-pacifists find themselves still united on the level of positive action. On this level, the pacifists have no unique insights or arguments or activities.

The difference between pacifist and non-pacifist thus narrows down to an issue whose decision is largely subjective, namely, whether it is better to make a futile protest against a tragic necessity, or grimly to accept the tragic necessity and take one's stand with the solidarity of one's community. Neither of these alternatives, as we have seen, is morally satisfactory. But if war belongs in the category of tragedy rather than in the category of simple right or wrong, the sharp edge of controversy between the pacifist and the soldier will be appreciably dulled.

Perhaps these sharp edges will be further dulled if we carry the problem up to the higher level of Christian faith. On that level, the question would take the form of asking what it means *in the judgment of God* that war is neither right nor wrong, but tragedy. This question will be our subject for consideration next week.

Recruiting the Churches

"THE CHURCH must not be used as a recruiting station in time of war. Its functions, in sustaining the spiritual resources of the nation, must be kept separate from the war-making machinery of the state. Let the church be the church!" In words which sometimes differed slightly in form but always agreed in meaning and intent, hundreds of church councils adopted this as a statement of policy during the years when they were seeking to prepare for the tests which another general war would bring. They might, and did, differ on other issues connected with war—on pacifism, on conscription, on disarmament, on the rights of conscientious objection. But from the time of the Oxford Conference down to the day of the war's outbreak they were virtually at one on this—that the church must not be used as a war-making agency; that it must not be turned into a recruiting center for the military program of the state.

When church bodies thus resolved that their facilities and organizations should not be used for recruiting pur-

poses they had in mind, it hardly needs to be said, something far broader and more inclusive than the misuse of Christian pulpits to herd young men to the recruiting sergeant. The Methodist Church, for example, made this very clear when, at its 1940 General Conference, it wrote into its law the vital paragraph which every Methodist in this land should know by heart: "We insist that the agencies of the church shall not be used in preparation for war, but in the promulgation of peace. We insist that the buildings of the church dedicated to the worship of God shall be used for that holy purpose, and not by any agency for the promotion of war." This is what was in the mind of all the churches—they were not to be used in any way "for the promotion of war." They were not to be made either partners of the state or pawns of the state in setting up and operating the war-making machinery.

There are signs, however, that pressure to turn the churches into adjuncts of the military undertaking is beginning to be applied. It is being done quietly, at first. Approaches are made indirectly, suavely, in connection with specific projects whose military importance is not always at once apparent. Such, for example, are the efforts to make churches or church organizations take a leading part in the sale of war bonds. Attempts are even reported to enroll church organizations in bond-selling competitions. But when once the churches have been induced to undertake these indirect forms of war service, then the pressure will shift to more direct methods of enlistment. Presently, unless they are on their guard, they find themselves at war in a manner indistinguishable from secular civilian agencies.

It was inevitable that government agencies should attempt to line up the churches as recruiting centers. When national manpower must be mustered for endless tasks in the shortest possible time, the unique approach which the churches command to the confidence of so much of the population exerts an almost irresistible lure on the harassed government official. It is important, however, that the churches should understand exactly what is happening and what is in danger of happening. Unless they understand they are likely to awaken with dismay some day to find that, despite all their pre-war resolutions, they have been as thoroughly regimented into the war machine as any munitions factory or draft board.

A request made of ministers in the state of Michigan by the Division of Civilian Defense in the WPA office of that state should serve to put all the churches of the nation on their guard. The ministers are asked to file with the authorities a detailed questionnaire listing the names, addresses and telephone numbers of all key officers of all organizations within their churches, together with other information concerning these organizations. The purpose of this enrollment is explained in this fashion in a covering letter:

Dear Sir:

A survey of secular and religious organizations in Michigan is being undertaken by the Michigan Records Survey, in the interest of national civilian defense. Civil, fraternal and ecclesiastical organizations, associations, clubs and societies, now engaged in defense activities, or those interested in furthering civilian defense in their communities, in case of national, state or local emergencies, are requested to furnish this agency with data indicated on the enclosed forms.

This inventory of civilian resources is being prepared as an advanced planning program for volunteer participation in civilian defense, should a contingency arise. By facilitating access to organized community resources, this survey will place the Michigan Council of Defense, sponsor of this program, in a favorable position to cope with any eventuality in case of civilian distress.

The church is considered to be one of the outstanding organized bodies, especially equipped with its various clubs, societies and associations, to lend assistance to distressed humanity when emergencies arise. Such church societies as ladies aid, sewing circles, child welfare, adult education, young people's societies, men's clubs, and the numerous religious societies, all come within the scope of this survey.

As pastor of your church, may we request your cooperation in announcing this program from your pulpit, and in furnishing this agency with the names of your various church societies, and the names and addresses of their officers. Upon receipt of the names and addresses of these officials, we shall immediately mail them questionnaires identical to the "sample enclosures." Pastors and officials of these groups are requested to collaborate in the filling out of Form 24HR and the enclosed check sheet.

May we have your kind attention and cooperation in this important matter, and a prompt response to this request?

At first glance there is nothing dangerous about a request of this sort. In that respect, it is much like the canned sermon sent out by the national head of the OCD. But just as that homiletical lure was designed as the first step in a process by which the pulpits of the nation would form the habit of taking their cue from a government agency, so this seemingly routine request from the Michigan civilian defense authorities has the effect of a second move toward setting up a species of cooperation which eventually would make all local church organizations cogs in the government's war machinery. Undoubtedly it is hoped that the pastors who receive such a communication will regard it as a small matter, having little to do with anything except the humanitarian aim of protecting the lives of members of the local community. But once such a system has been established and is fully functioning, the result will be full-fledged church participation in the operations of the national military machine.

As individuals, or as officers of civic organizations of many sorts, it is probable that the same persons whom the Michigan authorities have sought to register by this survey of the churches will render important service to civilian defense and to other forms of war activity. There is plenty of opportunity for such service in the field of good citizenship. But the recruiting of church bodies *as church bodies* raises an entirely different issue. It is an issue which will rest with peculiar weight upon the ministry, for the reason that far too few of the laity will recognize it for what it is or understand to any large degree the dangers against which the church, warned by past experience, is trying to guard itself.

For any church or any minister who repeats the Oxford slogan in these days, "Let the church be the church!" and really means it, there are difficult hours ahead. Government agencies, aware of the social influence which the church exerts in all its community contacts, are bound to seek to enlist that influence to advance war efforts. Most government officials will not understand the church's reluctance to lend itself to such patriotic purposes. Neither,

it is to be feared, will many laymen whose horizon for the time being is completely filled with the patriotic necessity of mobilizing national resources. But the issue is there. It underlies the principle adopted at Oxford; it gives that principle whatever meaning it has; it cannot be evaded. If the developments of the next few months should demonstrate that, despite all resolves made in time of peace, the church when tested is still nothing more than the ecclesiastical division of the state's war-making forces, it will come out of the war with its claims to a uniquely spiritual and supranational mission discounted for a generation.

Old Junk

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you keep things, put them away in case you might need them, leave them untouched and undusted layer upon layer as in geological strata? If so, I solemnly warn you to change your ways. I am myself at this moment an awful warning. I am now clearing away the junk of ages, and I do not want anyone else to go through such a trial. Boxes, pictures, photographs, bales of letters, old manuscripts, documents, books have been before me, the dusty moraine left by a glacier, the melancholy junk of ages. What resolution was needed to start upon it, and what indomitable zeal to go through with the task!

That is why I warn you not to yield to the insidious voices which whisper in your ear words like these: "You may need it sometime. It is a pity to waste such relics of the past. Take, for example, that group of friends (very faded it is true); you will want to see it now and then. And those manscripts, might not the editors of some future date in the cycles of taste come to demand them?" Resist those sirens. Say to them that "probability is the guide of life," and so far as you can see, when they are put away they will not be seen again.

So let the day or the week deal with its junk. Or you will suffer for it, as I do.

In destroying junk I am also moved by lofty motives. I do not want the excavators of 2000 A.D. to light upon these horrors, for horrors are there, especially the old photographs. They will have a low enough opinion of this age without my adding to the evidence. The Greek rubbish heaps or those of Egypt bring back things of beauty, but think of what these diggers of the future may find here. They shall not see *me* at twenty-five!

I am also saving my heirs and executors from doing such a job as this, if indeed they did not prefer to leave the moraine undisturbed. I do not doubt their affection, but that need not extend to all those documents. They *may* contain material which the world would not willingly let die; but I doubt whether time, the calm judge of such things, would preserve them. I do not picture to myself the welcome accorded to a masterpiece of an unknown Victorian, "recently discovered." Rather let them perish and the risk be run!

But as I went through them, suddenly my eye caught sight of a former letter of mine to you, sir, and my blood ran cold. There before me was a title which made it impossible for me to send a letter which I had already written to you. In 1936 it appeared that I had discussed the same subject! I had forgotten this; probably you too, and 99 per cent of your readers. But *I* now knew, and that article could not be sent. It is a pity, because it was rather good. In it I attacked with a cold and slightly acid pen the super-punctual man—the hero who paces up and down pulling out his watch every other minute, and mutters condemnation at the man who is not as he is, half an hour before his time. In an even colder analysis I calculated the loss in hours of labor and in terms of dollars due to the unpunctual man who keeps a host of people waiting. Because of my discovery among my "literary remains," this article will never now be seen.

But I am not sure that I will not send it since the last Gallup survey suggests that 100 per cent have forgotten the other article.

Ever yours,

QUINTUS QUIZ.

VERSE

The Makers of Peace

THEY know the weariness of timeless labor
As slowly the mind lifts across unyielding clods.
Yet these, the mocking, resisting, fertile
Must crumble and give life to the seed.

. . . Roots grown deep are mighty;
They will have their way with the earth.

CAROL PERRY.

Some Men Climbing

BECAUSE this earth is ancient with disease:
Men treading underfoot
The harvest grapes of peace, the harvest colored trees,
As chimney sweepers tread the chimney soot;

Because earth music swinging in the air,
As incense swung at altars, reaches ears
Too used to ringing steel and breaking rocks to care
What sounds are blessed, my heart was full of fears.

There are some men climbing ladders to the stars,
(Enormous faith surrounding all they know)
Who pause at intervals, to break the bars
That shut the earth men in; some men who sow
Their seeds in constellations and the upper light,
Who will be ready when their harvest comes
To drench the earth with stars some winter night.
The splendor of their skies will strike this planet with the
sound of drums,
With the sound of brilliant rain descending on the town
Of earth, like fountain water reaching down.

OWEN DODSON.

Japanese Christianity and Shinto Nationalism

By D. C. Holtom

I. Christian Participation in Shinto Shrine Ceremonies

JAPAN, at war with the democratic powers of the West, seeks the vindication and extension throughout east Asia of a structure of state which in some of its fundamental aspects stands in complete opposition to that of the United States of America. The Japanese individual is the dutiful subject of an emperor, not the free citizen of a commonwealth. He has been taught to call himself a little child in the great nation-family presided over by the almighty sovereign. The essence of his moral code is absolute obedience, not intelligent and spontaneous cooperation. From the earliest years he has been indoctrinated with the idea that the weakness of foreign countries lies in the fact that in them the people have prior existence and that the ruler finds his ultimate sanctions in the popular will, while the strength of Japan lies in the fact that the emperor rules by virtue of his incarnation of deity and that the only will in the state is the emperor's will.

The emperor should respect the law, but he is not bound by it. He stands in transcendent majesty, above all law—a divine, infallible, inescapable and, some would add, omniscient will. Just now the chief mediators and interpreters of this will to the nation are the high officers of the armed forces. They stand between the people and the unapproachable throne and declare that they are responsible to the sovereign alone. Their commands are the emperor's commands and must be obeyed as the mandates of the Almighty. Military totalitarianism has undergirded itself with the sanctions of religion.

Religious Foundations of Japan

What this religion is, how it has affected the Christian movement in Japan, and the possible fate that it holds before the Far East are questions of tremendous import to all those, wherever they may be, whose souls are yet free. The exploration of this problem carries us into the study of the religious foundations of the Japanese state and the inner, emotional controls which the state has established over the nation. It is the problem of State Shinto.

This has been called the most delicate issue in the Far East. It is delicate because it touches the most sensitive nerve of Japanese national psychology—loyalty to the sacred ancestral traditions and devotion to the emperor-centered state. It is delicate again because it is often beclouded with a pseudo-logic of subtle distinctions that originate in a preconditioned, non-rational sentiment, reinforced by the necessity of yielding to the *force majeure* of political utilitarianism. Many of the statements regarding this issue, especially those that have emanated from Japanese sources, Christian included, represent the propaganda interests of the Japanese government rather than the conclusions that flow from unbiased historical study. The problem has been discussed even by Christian missionaries of Japan and by Japanese Christians themselves on various levels of information and accommodation. These points of view have found frequent repetition in America.

Warnings on the Shrine Issue

We have been told, on the one hand, that the constant airing of the Shinto issue only tends to introduce gratuitous irritation into a situation in which Japanese Christians have already made the best and only possible adjustment; that the Christians of the West should be content to rest the matter in a faith in their Japanese brethren and like them accept at face value the pronouncement of the government that national Shinto is not a religion; that Western religious terminology is inadequate to the correct expression of the "worship attitudes" involved in Shinto ritualistic usages; that some of the fundamental relationships that exist on the Japanese side are of such a "mystic character" that it is difficult, if not impossible, for the Western mind to fathom the emotions that are evoked; and again, that a proper respect for the indigenous religious life of the Japanese people would discover therein the same primary religious values that inhere in Christianity.

On the other hand, we have been warned that Japanese Christians are making dangerous compromises with political ideologies that are incompatible with the respect for personality that lies at the very heart of Christianity; that they are in the way of accommodating their faith in Christ to a point at which it ceases to exist as Christianity; that Japanese religious totalitarianism in its Shinto form is even more dangerous to the world than European state worship; in a word, that State Shinto is definitely anti-Christian.

Westerners Should Investigate

While one has to admit the inevitability of wide variation in individual adjustment to one and the same set of circumstances, it is impossible to believe that the great differences that exist in the points of view that have just been sketched represent identical degrees of acquaintance with the actual facts, certainly not the same degree of emotional reaction to the facts. The problem invites investigation on the part of the people of the West, if for no other reason than that they may, insofar as possible, place themselves in a position where they can make their dealings with the Far East conform to realistic and not purely emotional factors. If Japanese Christians have been brought to a place where they must act as propagandists for a way of life that is destructive of the primary

human liberties on which a commonwealth of self-respecting men and women must be founded, then American Christians should know it and take measures to act accordingly. If on the other hand Japanese Christians have met the situation in the only way possible in the face of relentless coercion and at the same time have preserved their loyalty to essential Christianity, then American Christians may look forward with expectant faith to the dawning of that day, beyond the storm, when a truly new order will be established in the Far East, whose builder and maker is God.

Have Christians Worshiped at Shrines?

We turn to a brief examination of the scope and nature of Christian participation in State Shinto rites. Statements have been circulated in America to the effect that Japanese Christians who have taken part in the ceremonies of national Shinto have been limited to a small minority who have done so *voluntarily* on the basis of the official declaration that the state cult is not a religion. This claim of *voluntary* participation requires to be dealt with at the very beginning. Since it is admitted that some Japanese Christian leaders have participated in Shinto ceremonies, to what degree has this represented a voluntary act?

It is true that for Japan proper no governmental enactment requiring attendance at Shinto shrines on the part of the general population is in force. In this sense participation is voluntary. For all schools with official recognition the case is entirely different. Obeisance before the altars of the Shinto deities is required on occasion by specific orders issued in the department of education. Failure to comply is a misdemeanor which in the past has involved Christians in serious difficulties, both as individuals and as groups.

Such difficulties have arisen in Japan proper as well as in the overseas territories. If actual crisis, involving closing of schools, has been averted in the field of Christian education in Japan, this has been due to complete compliance with governmental orders regarding shrine obeisance. The fact that missionaries connected with Christian schools have not been called on as individuals to participate in so-called shrine worship has been due to their special position as foreign representatives and does not at all indicate that their Japanese colleagues have enjoyed a like immunity. It is the uniform practice for a certain number of teachers to accompany the students when they go to the shrines.

Schools and Shinto Doctrine

If we take the total sweep of the Japanese empire into consideration, we must recognize that Christian schools in large numbers have recently been closed on the shrine issue alone. It is true that these closings took place in Korea and not in Japan proper, and the resistance of certain non-Japanese missionaries was the main factor in bringing the number to the unusual height that it attained, but it can be demonstrated that up to a few years ago this nonconformist attitude was not confined to missionaries. It was shared in no small measure by Japanese Christians themselves over issues arising in Japan proper. If "voluntary" means unconstrained or unimpelled by outside influences, then it is difficult to see how anyone can legitimately maintain that attendance at Shinto shrines on the part of Christian schools has been purely voluntary.

Pressure Toward Conformity

Furthermore the schools of the entire nation, operating under government orders and with carefully detailed official supervision of curricula, have become the centers of specific instruction in the nature of the Shinto deities and the meaning of the state rituals. Direct propaganda on the part of priests is supposedly prohibited at the shrines themselves. This has sometimes been cited as one reason in support of the claim that State Shinto is not a religion. In passing it should be observed that the application of this order is so qualified as to make it largely inoperative in many areas. Be this as it may, Shinto propaganda has been successfully extended from the shrines to the schools. This has cleared the field for placing ordinary religions like Buddhism and Christianity under the control of a special "law governing religious bodies" while at the same time it has safeguarded everything of importance in Shinto indoctrination by leaving the state cult under its own peculiar set of regulations.

Modern Japan has produced a generation that is thoroughly conditioned by this school-centered, officially inspired Shinto education in the "correct" views regarding Shinto gods and goddesses and the national rituals. This has been an important factor in making the Shinto problem what it is. The national mind has been made strongly Shinto, and Christians, immersed in this psychology, are constrained both by inner sentiments and by the social and political pressures of their environment towards conformity. Participation in Shinto ideologies and ceremonies affords them a much-needed opportunity in which to demonstrate that there is nothing lacking in their devotion to national policy. The significance of voluntariness in this connection must be interpreted with such a situation in mind. If at certain times the enthusiasm with which responsible Japanese Christians have associated themselves with Shinto rites seems to have gone beyond even what the civil authorities themselves expect, we should remember that Christians in Japan have always had to meet the suspicion of a divided loyalty.

More Pressure in Colonies

A distinction may be made between Japan proper and the territorial areas in the matter of official requirements of shrine attendance on the part of the general population. In both Korea and Formosa, Christian individuals and groups apart from the schools have received governmental orders to make public recognition of the Shinto deities by obeisance before their altars. The stricter regimentation of the overseas districts in this respect can be explained by the presence of populations that are not yet fully converted to the national psychology. What in Japan proper has already been achieved by a thorough state education must be partially secured in Korea and Formosa by a more rigorous external control. In practically all cases initiative has been taken by the government and time and again police pressure has been re-

sorted to in order to secure conformity. Whether this kind of "cooperation" is voluntary must be judged by the circumstances, rather than by any face-saving adjustments made by the parties concerned.

What Happens at Shrines

An examination of the ritualistic activities of the shrines will show that nothing is demanded of Christians that is not required of the nation as a whole. But just what is required should be carefully noted. State Shinto is supposed to have its chief function in the celebrating of rites that are considered appropriate to the deepening of national sentiment. Japanese apologists in explaining this matter to Western readers have commonly tried to find an analogy to the state shrines in such Western institutions as the Lincoln Memorial at Washington, the Pantheon at Paris, the Tomb of the Unknown Soldier, or most recently the birthplace of President Wilson. There are aspects of the situation that on the surface seem to support this view. A first-hand examination of what actually goes on at the shrines will show how far it is from indicating all the pertinent facts.

The visitor at any one of the larger Shinto shrines will frequently fall in with bands of children from the primary schools, classes of students from the middle schools and colleges, squads of soldiers, groups of officials or civilians from various walks of life, coming and going with multitudes of individual worshipers. After a ceremonial purification accomplished sometimes by the magical power of a wand-like device waved over the heads of the members of the group by a priest, but more often by pouring water alternately over the hands and rinsing the mouth, the band draws up in the shrine enclosure before the oratory and at a command from its leader makes a profound obeisance and then quietly goes its way.

The required act is very simple. It is performed with befitting silence and dignity and is soon over. The members of the group have obeyed the orders of their superiors and have hereby done their duty as patriotic subjects of the emperor. They have paid homage to the ancestors and the souls of the dead, given public expression of their gratitude for benefits that have come down to them out of the mysterious past, confessed their dependence on the unseen world, and once again by a ritualistic act have renewed their pledge of unqualified devotion to the eternal state.

The Supreme Test of Loyalty

We can understand how such an interpretation of the significance of the shrines makes the simple act of obeisance before their altars the primary test of loyalty. It is the standardized ritualistic certification of state allegiance of modern Japan, and no subject of the emperor, no matter what his private religious beliefs may be, can refuse to perform it and expect to retain a community confidence in his status as a true Japanese. With Japanese history and the politico-social stereotype what they are, it is no more reasonable to expect a Japanese Christian to refuse to perform this act than it is to expect an American Christian to refuse to salute the flag.

For higher schools and other large groups in the civil life the obeisance before the Shinto altars is frequently delegated to representatives whose participation symbolizes the allegiance of the entire body from which they come. On such occasions these representatives are sometimes permitted to enter the oratory of the shrine where they take part in more elaborate ceremonies that include prayers *(norito)* offered on their behalf by the attendant priests.

This brief sketch is far from being a complete picture of all that the shrines stand for in the national life. It says nothing about the inner beliefs and presuppositions from which the state cult derives its convictions and sanctions. The next article will attempt to explore a little in this world, which, though concealed behind much rationalization and even misrepresentation, is the realm in which the true meaning of Shinto must be found.

This is the first in a series of articles by Professor Holtom. The second, on "The Supernatural Sanctions of the Japanese National Cult," will appear next week.

VERSE

Aftermath

THEY shall recount the story, ages hence,
Of how our riven generation fell,
And how, amid the battle's flux and swell,
Great nations sank, gouged by their own defense;
And how the spoils were never so immense
In men, and cities blistered to a shell;
While Europe's voice was all one rising knell,
And blood-lines stained the world's circumference.

This they'll relate, as we in turn recite
The tale of Marathon and Persia's host,
And never see one crimson stream gush bright,
But stars as on a legendary ghost;
Nor know how eyelids reddened, children cried,
And men implored their God, and, sobbing, died.

STANTON A. COBLENTZ.

Shadows

THE lamp Erasmus lighted has burned low;
Its tiny flame is bent beneath the storm,
And in the terrifying shadows go
Barbaric monsters hideous of form.
Soon time shall say that Voltaire lived in vain,
That Milton's freedom was an idle dream;
And men shall feel the flicking lash again
And run before the chariot's crashing beam.

Another man must walk through Valley Forge,
Another Lincoln face the night alone,
Before the world shakes off its present scourge
And men can say that freedom is their own.
Yet if our love to these does not reply,
In agony another Christ must die.

JOHN H. STARIE.

The Wages of Imperialistic Sin

By Oswald Garrison Villard

WHAT Americans are witnessing now in the Pacific is the direct result of their lurch into imperialism in 1898 and 1899. The American people had never heard of the Philippines when we went to war with Spain in 1898 and were astounded to learn that the American fleet had sunk the hopelessly incapable and unprepared Spanish flotilla and taken the chief port in a Malayan archipelago embracing 7,083 islets and islands.

Certain portions of the country and a number of the Republican party leaders went wild with joy. Senator Beveridge, the golden voiced boy orator of Indiana, painted the picture they beheld in these words:

> We will establish trading posts throughout the world as distributing points for all American products. We will cover the ocean with our merchant marine. We will build a navy to the measure of our greatness. Great colonies governing themselves, flying our flag and trading with us will grow about our posts of trade. Our institutions will follow our flag on the wings of our commerce. And American laws will plant themselves on shores hitherto bloody and benighted, but by those agencies of God henceforth to be made beautiful and bright.

Theodore Roosevelt declared that that war of 1898 had been "of incalculable benefit to the country; a war because of which every American can hold his head high, for now the nation stands as peer of any of the great powers of the world. . . ."

Broken Faith

We began our role as one of the great powers of the world with vast overseas possessions by as shocking a breach of good faith and plighted word as ever a nation was guilty of. Our representatives had promised Aguinaldo that we would help the Filipinos to take the country and let them have it, but this was disavowed by the government in Washington with the result that we went to war with the Filipinos and lost far more lives fighting them than we had in Cuba, besides spending vast amounts of treasure. For two years we desolated the country, burning villages, destroying crops, herding the Filipinos in concentration camps, and generally running up a bill on which we have been paying ever since, not merely in money, of course, but in loss of moral standards, in the complete break with our historic American traditions and in our lurch into imperialism. On the balance sheet of our relations with the Philippines the debits are overwhelmingly larger than the credits.

So now we are fighting to preserve the Filipinos from a worse fate, that of falling into the hands of the Japanese. At this writing it looks as if what military men have been saying right along would come true—that we cannot hold the Philippines against an alert, able foe domiciled near by, and that we shall lose our sovereignty over them. Well, this fate we invited when we originally took them. In a sense it is a retributive fate which has overtaken us, despite the fact that we have done many good things in the islands and advanced them in numerous ways, notably as to their health and their schooling, as an offset to our original misdeeds.

But we have fallen between two stools. We have been neither altruistic enough nor imperialistic enough. Had we been the former we should have given them their freedom within ten years; indeed we pledged something like that in the very beginning but always found an excuse to put it off, and large elements in this country were extremely unhappy when it was finally agreed, the Filipinos having voted for freedom, that we should set them adrift in 1946.

On the other hand, had we been thoroughgoing imperialists we should have spent billions in fortifying the islands and maintaining an army of at least 200,000 men in complete readiness for a foreign attack, instead of the less than 12,000 troops we were maintaining there when the war began. We should have had defenses at every important harbor, masses of bombers, as complete a naval repair base at Cavite as in Hawaii, and a great fleet of battleships based thereon. The government, however, naturally did not want to spend more money protecting the Philippines when the date was set for the termination of our relations with them. It did fortify the great Corregidor fort which dominates the mouth of Manila bay, and made it one of the greatest fortresses of the world—it would be ironic, indeed, if it should come to pass that Manila fell and the islands were taken without this tremendously costly fort being able to fire a shot. But the sudden Japanese attack has found us on the whole quite unready.

Forewarning from Quezon

On November 29, only nine days before the Japanese infamy at Pearl Harbor, President Quezon in a public address in Manila bitterly attacked our government, the Civil Liberties Union, the writer of this article, and other anti-imperialists in the United States, and also the imperialistic Americans living in the Philippines. The latter, he said, were anxious to have the Philippines remain undefended so that they could use their lack of preparedness when war came as an argument against their independence. He stated that he had assumed emergency powers by legislative action from time to time as he saw the storm approaching and that he was ready to utilize these powers to the full when President Roosevelt sent him word by wireless not to use those powers lest democracy be imperiled over there. The offense of the Civil Liberties Union and the other anti-imperialists was that they were charging him with wishing to set up as a despot.

As a result, Quezon said, his hands were tied for seven months and he prophetically stated what has come to pass in these words: "Should war strike the Philippines now it would find the civilian population unprepared and unprotected, and thousands might be killed for lack of air-raid shelters . . . If there had been war two months ago, there would have been starvation. If there should be

war now, we might find ourselves without fuel and without gasoline . . . Fear that the Philippines might be involved in war before I was ready to protect my people has haunted me day and night." And he specifically blamed the high commissioner, Francis B. Sayre.

If Congress Investigates

If the Philippines should be lost we shall doubtless have a congressional inquiry into these charges. If the inquiry is honest and searching it will find that the cost of completely protecting the Philippines would have been absolutely prohibitive, just as it will appear, if we lose the islands, that the cost of reconquering them will be excessive from the financial point of view alone, to say nothing of the many American lives that it will cost. It will discover that although we were not prepared to and could not wholly finance the complete fortifying and garrisoning of the islands against Japan, they were nonetheless the chief excuse for our beginning the fortification and development of Wake, Midway and Guam.

If it is unbiased, such a committee will point out that this advance of ours across the Pacific profoundly stirred and frightened the Japanese, and gave the Japanese militarists exactly the excuse needed to persuade their people that America planned to destroy Japan, and that therefore they must fight for their existence. It is true that Admiral Leahy told the Senate naval affairs committee two years ago that the fortifying of Guam could not be taken by Japan as a threat to her because, as he said, there was then not a single bomber in existence anywhere which could fly with a load of bombs from Guam to Japan and return. But naturally no one in Japan was influenced by that since they as well as we were aware that bombing planes were undergoing a tremendously rapid development, and there was no other country in Asia against which Guam would be fortified.

What Might Have Been

So that was the picture. We couldn't make up our minds whether to fortify the Philippines or not, although we pretended that we desired to do so, and we began taking steps on these other islands which went far to insure the treacherous attack upon ourselves. Every time that we spent money on these and other enterprises we were told that they were justified by America's great stake in the Far East. Mr. Hull stressed this more and more, ringing the changes on our "great American interests." But our great interests in China were very small, and likewise in Japan relatively so—very small indeed compared to the sums we are now going to expend in war with Japan. But this is the way it always goes. Each year sees the growth of a larger navy and heavier military outlay, and after a while the crash inevitably comes. And then the people are told that no matter what the sacrifice, America must defeat the enemy and rehoist the flag.

Had we followed an enlightened policy from the beginning we should have been out of Asia long ago. We should have turned the Philippines back to their inhabitants, who were quite willing to take the risk of Japanese annexation, and we should have given up all extraterritorial rights in China and withdrawn our marines and our soldiers from Chinese soil. We should have reverted to that happy condition in which we freely traded with both Japan and China without feeling that we had stakes in those countries which might compel us to go to war for them. No one would ever have thought of suggesting the development of the Pacific islands except as unfortified bases for the civilian air lines to the Orient.

Even more important, this government would have taken the lead in neutralizing the Philippines, as some of us have been urging world without end. We have repeatedly pointed out that this was the opportunity to take a great step forward in international relations by inducing all the nations to agree not to violate the land of the Filipinos in return for which the markets of the Philippines would have been open to everybody. The aim should have been the development of the Philippines into a Switzerland of Asia.

The Die Is Cast

At this point there will doubtless be snorts of disgust from many who will ask scornfully whether I think that Japan would have honored any such neutralization. To which my reply would be: "I do not know. Perhaps it might have, because then the Philippines would certainly not have been an American base and therefore could not be pictured as a threat to Japan's safety. And if the neutralized islands permitted Japanese immigration and free Japanese access to their raw materials, it is a little difficult to see how Japan would have gained by attacking them." But I would also respectfully point out that if we had neutralized the islands and Japan had attacked them she would more than ever have won for herself the hostility and the unlimited denunciation and reprobation of the rest of the world. More than that, the plight of the islands would then be no worse than it will be if the Japanese now conquer our stouthearted American troops and their Filipino allies under the brilliant leadership of General MacArthur. (If he does not hold the islands, no other American general could.)

But now the die is cast and we are paying the price for misdeeds of forty-three or more years ago. The Philippines, Hawaii and everything else in the Pacific have become part of one great battlefront, and we are actually concerned more with Singapore today than with Manila, for everything, we are told by experts, depends upon holding that fortress. If that goes down the experts say that it will be a staggering if not an impossible task to defeat the Japanese. Of course it can be done, and it may be achieved even sooner than some of the wiseacres now believe. But it can be done only by gradually putting more and more economic pressure upon the Japanese, destroying their merchant fleet ship by ship and, if the Russians give us bases at Vladivostok, by bombing the inflammable Japanese cities until the island is starved out and cries for mercy.

What the price for all this will be no one can imagine, but we do know where all this began for us. It was when President McKinley decided, after an electioneering trip through the middle west, that the plain people would back him if he forgot about our promises to the Filipinos and compelled them to accept American rule.

JANUARY SURVEY OF BOOKS

The Church in the Countryside

GOD'S BACK PASTURE. *By Arthur Wentworth Hewitt. Willett, Clark & Company, $1.50.*

THE AUTHOR who won for himself an enviable reputation by his *Highland Shepherds* and *Steeples Among the Hills* repeats his earlier successes. Here are characteristics of his latest volume which cannot fail of wide appeal—engaging style, breadth of outlook and experience, a passionate love of nature and things rural, rich humor, keen insights, erudition, common sense and a fine Christian spirit. The trivialities flowing out of the "Country Life" departments of the various denominations could profitably be suspended for the next several years by presenting a copy of Dr. Hewitt's latest book to all rural pastors. The returns in encouragement, self-esteem and the finer work flowering from its valuable guidance would amply compensate for the cost involved.

The message of *God's Back Pasture* is presented under four main divisions, to wit: the rural parish and what is wrong with it; tinkering with temporalities; the rural pastor as an educator; my heart's in the highlands. A lifetime acquaintance with rural parishes qualifies Dr. Hewitt to speak authoritatively on the subject. As an eyewitness, he draws attention to the physical, social and economic transformations agrarian life has undergone during the present century. The most unfavorable effect of these changes has not been, in the author's opinion, so deadly as the psychological effect of the respective significance attached to rural and urban religious work. Severance from the many advantages generally conceded urban life is accepted as convincing evidence of the deficiency of those laboring in "God's back pasture." To preserve his self-esteem, many a young minister seeks the more flattering recognition of the urban pastorate.

The sections dealing with the physical equipment and financial restrictions of rural parishes, community leadership and educational work abound with valuable suggestions born of the author's experience of grappling with these problems, of public office and of his long service as a member of the Vermont state board of education.

Dr. Hewitt is convinced that for ability, opportunities and fellowship rural pastors and their parishes have no equal. While favoring economic security for the rural pastor, advocating the adoption of some such plan as that in operation in the Church of Scotland, he strongly feels that even under existing conditions the man who gives his life unstintedly to rural service will, despite periods of financial stringency, have enough and to spare. The limitations of the rural parish are, in the author's opinion, fully compensated by its glorious fellowship and boundless opportunities.

The author's coverage of what is wrong with the rural parish omits two weaknesses which this reviewer believes responsible for considerable failure, at least in his own Congregational-Christian fellowship, in which a deplorable number of rural churches have been abandoned during recent years. One is the policy of financing new rural ventures, gradually reducing the sum annually granted until the church is self-supporting and, conversely, expecting the church thus aided to increase steadily its annual benevolences. A preliminary survey of conditions would have furnished no promise of enlarging resources in these parishes for many years to come, if ever, while possibilities of even greater financial stringency would be clearly in evidence. As outside aid diminishes, the salary steadily dwindles, making increasingly hard the retention and replacement of pastors. During these more frequent and lengthening vacancies, the pulpit remains unoccupied and the people shepherdless, largely through inability to finance supplies, because of the traveling expenses incurred by the church's remoteness. In the meantime, no small percentage of the money raised within the state for benevolences must be remitted, regardless of local needs, to national headquarters for the repetition of similar futile ventures elsewhere, money which might to greater advantage be used to sustain work already established, to guarantee its ministers financial security, and to provide work for its unemployed ministers. The interruption of the worship habit during pastorless periods, the drifting of members into other communions, discouragement and growing indifference end in the abandonment of the work.

In the vain hope that it will wither the conceit of city pastors, the professional inferiority complex of rural pastors and the incompetence of their denominational executives, this wise, charming little volume is heartily recommended.

WILLIAM E. HAMMOND.

Critical Opinion Down to Date

INTRODUCTION TO THE OLD TESTAMENT. *By Robert H. Pfeiffer. Harper & Brothers, $4.00.*

AN "INTRODUCTION" will doubtless suggest for many comparison with Driver's famous work which for so many years was the standard expression of Old Testament scholarship. Pfeiffer's book differs in two main regards. It has a lengthy section of general introduction dealing in the main with the rise of a "canon" of Scripture, and an account of the Hebrew text and the ancient versions. Then also, it is more readable. Driver's work contained much that was highly technical, and made its appeal primarily to the specialist. But Pfeiffer tells us that he imagined himself "speaking to a class including college undergraduates, divinity and graduate students, ministers, and even interested laymen," with perhaps some scholars consenting "to join this invisible audience." Obviously the volume has the further advantage that it presents current scholarship; much has happened even since Oesterley and Robinson's *Introduction,* its latest predecessor.

When one adds to these considerations the high quality of Pfeiffer's work, it will be apparent that this volume provides an asset of first importance for the reader who wishes to acquaint himself with the present situation in Old Testament criticism. No longer need the minister avoid Old Testament themes, or employ them with uneasiness lest he commit some *faux pas* through unfamiliarity with critical opinion. Here is a readable volume that will permit him to move, not as an expert it is true, but with some confidence and ease, among the seemingly endless difficulties and problems of the literature of ancient Israel.

A feature of the work deserving special commendation is Pfeiffer's sense of the literary appeal of so much of the Old Testament. But also as a running theme that links earliest and latest literature into a coherent whole he discusses the world view of the Hebrew thinkers.

A book of more than nine hundred pages does not lend itself to brief review. One can do no more than offer a few sweeping judgments. Errors of fact are remarkably few and, in general, minor. It is stated that Celsus doubted the Mosaic authorship of the Pentateuch; on the contrary he

accepted it fully, though ridiculing Moses' alleged statements. On page 107 we are told that all extant manuscripts of the Septuagint are Christian, notwithstanding that page 112 correctly mentions the fragments commonly dated in the second century B. C. A strange oversight is omission of the Chester Beatty papyri from septuagintal sources, with the implication that for a pre-Origenic text we have nothing but the John Rylands scraps and "the quotations in Philo, Josephus and the New Testament."

But matters of judgment provide a wider field for comment. Hosts of issues arise where the reader's disagreement will vary from mere question to emphatic opposition. One may feel that Pfeiffer has given too much place to his own theory of Edomite sources in the Hexateuch and in the Wisdom literature. It is a strange statement, too, that for identifying Artaxerxes of Ezra's time as the second of the name "the chief evidence is drawn from Josephus"; obviously it is rather the very Elephantine papyri invoked for Artaxerxes I. The treatment of Second Isaiah loses much by its oversight of the prophet's answer to the problem of science and religion. It is not correct to hold that for Ecclesiastes all is ruled by chance; rather he holds to a rigid determinism of time. The rejection of the liturgical use of the Psalter, now commonly held, and the early occurrence of psalmody in Israel are too lightly adopted.

And so we might run. But the net result would be to obscure the excellence and importance of Pfeiffer's work.

WILLIAM A. IRWIN.

War Atrocities—Fact or Fiction?

ATROCITY PROPAGANDA 1914-1919. *By James Morgan Read. Yale University Press, $3.50.*

AN EXAMINATION of French, Belgian, German and Austrian atrocity propaganda efforts furnished the data for Mr. Read's study. There is deliberate omission of atrocity stories in the United States. Deliberate or not, there is practically nothing on Russian or Italian atrocity propaganda. Each belligerent set up atrocity commissions, or used government departments, to send out a steady stream of accusations. The types of stories which stirred most hate included those of massacre (of Armenians, of African natives), mutilation (eye-gouging, burning alive, ear and tongue cutting, cutting off the hands of children), and maltreatment of civilians and prisoners. One wonders whether in fact more use was made of rape charges than Read reports. Atrocity stories were used to stimulate recruiting, win over neutrals, float war loans, and strengthen both civilian and military morale, especially the civilian. They played a role in justifying breaches of international law and in preventing an earlier and a negotiated peace. Their use seems to have been decreased in 1918, probably in part because of surfeit and skepticism, in part because America had entered the war. Many war techniques, when new, were labeled atrocities, such as aerial bombardment, gas and the submarine.

Read's book leaves the reader uncertain, as he probably always will be left, concerning the extent to which atrocity propaganda was conscious deception. ". . . much of it was spread by people who sincerely believed what they were saying." Evidence is offered for the truth of the view that the war caused guilty feelings which could be suppressed only by believing in the "fiendishness" of the enemy—the greater guilt is upon him. "Never before had so much of the moral issue been injected into a war."

There were actual atrocities committed by all belligerents, sometimes resulting from belief that the foe was committing atrocities, but for the most part atrocities were "manufactured goods." A sane judgment on the matter was that of Professor Guignebert in 1937: "There remain enough atrocities to the reckoning of war without making ghastly inventions." A few examples of disclosures of untruth may be chosen at random. Only once did a German submarine fire upon the boats of a torpedoed vessel. The only substantiated ruthlessness of Germans in Belgium was the execution of 5,000 Belgian civilians in connection with sniping, which the Germans immensely dreaded. The French were the first to use shell-gas and flame-throwers. The Germans first used cloud gas in order to be within the letter of international law.

The last chapter, "The Day of Reckoning," relates atrocities to the "responsibility" issue. During the war, discussions of this issue "almost exclusively" focused on atrocities. In 1919 "responsibility" was held to include German guilt of starting the war. The war guilt clause was retained in the final draft of the Treaty of Versailles, the clause calling for the trial and punishment of the German leaders responsible for crimes and atrocities being dropped. This, as Read shows, was largely due to Lansing who, earlier and more decisively than Wilson, took a firm stand against Clemenceau's advocacy of a trial. Balfour, Lloyd George and Sonino argued against it. The opponents of Clemenceau's plan did not believe the kaiser had started the war. Sonino asked whether the whole German nation was not equally responsible. Balfour objected to a trial by partisan judges. In opposing the trial of leaders, Lansing believed he was upholding law against lawlessness. Lloyd George did not call for "hanging the kaiser" in the British elections of December 1918.

James Morgan Read has added significantly to the mounting literature on propaganda. Unfortunately, however, it is easier to sift the propaganda of the past than of the present. That the Institute of Propaganda Analysis suspended its monthly bulletins last October speaks volumes.

SHERMAN B. BARNES.

Mingled History and Folklore

THE STORY OF AMERICAN CATHOLICISM. *By Theodore Maynard. The Macmillan Company, $3.50.*

ACCORDING to the noted Catholic writer, Hilaire Belloc, "the culture of the United States is, from its original religion and by its momentum and whole tradition, opposed to the Catholic Church." According to Theodore Roosevelt, "the Catholic Church is in no way suited to this country and can never have any permanent growth except through immigration, for its thought is Latin and entirely at variance with the dominant thought of our country and institutions." But according to Maynard, the culture of the United States rests upon a Catholic base and "all the American early schools without exception were on the Catholic model."

In its text, and especially in its footnotes, *The Story of American Catholicism* is aggravatingly irritating and excitingly provocative from chapter one to chapter twenty-nine. For it is mythology, anti-Protestant polemic, propaganda, history and criticism blended into a literary masterpiece. Protected by *nihil obstat* and *imprimatur*, without table of contents, without ample documentation, it does not desire to be scientific but aims to be popular, broadcasting many statements which the united efforts of scientific Catholic historians in the last few decades have sought to correct. Like Protestant fundamentalism's popularization of the theory of evo-

lution to the common people of the United States, this "story" revives criticisms of American Catholicism long since forgotten and may become an arsenal for a new "know nothing" crusade.

The author derives the American concept from Thomas Aquinas much as Jaffel traced the Baptists back to John and the Jordan. It was Catholicism that saved the nation during "imperial expansion." The Catholic Spanish explorers had spiritual aims and were abundantly successful. Shades of O'Gorman, who wrote: "Yet as we look around today, we find nothing of it that remains . . . a few thousand Christian Indians, descendants of those converted and civilized, still survive in New Mexico and Arizona, and that is all"! Rome's blunder in sending Bedini to examine "the advisability of setting up an apostolic delegation in the United States" is explained away in several pages of delightful reading.

Maynard is not fond of Protestantism, whence he went forth. English Protestants are made responsible for the policy of extermination against the Indians. "One must reflect sadly upon the possibility so nearly brought into actuality that all the Indians of the North American continent might have been won for Christ. This is what would have happened, had not the Protestant settlements undone the work of the Spanish and French missionaries." Or take this: ". . . all the colonies were largely recruited by poor men who sold themselves into a term of servitude in order to pay their passage to the New World, or of felons who were transported thither."

Some of the author's historical admissions follow. Columbus may have been a Spanish Jew. Religious liberty after the Revolution was not "due solely to the Maryland idea"! The Quebec act was one of the causes of the Revolution. Washington and Lafayette could not have attended the mass in Philadelphia celebrating the surrender of Cornwallis. Separation of church and state is not the best basis for church-state relationship. John Surratt and Dr. Samuel Mudd, involved in the conspiracy to assassinate Lincoln, were Catholics and the conspirators met in a Catholic boardinghouse. The Holy Office sustained the Canadian condemnation of the Knights of Labor, but Cardinal Gibbons secured a reversal. The failure of Carroll to unite American Catholics and the mistakes of DuBourg, Patrick Kelly and Henry Conwell are pointed out. Carroll's description of the Gallipolis colony as "refugees from Paris who have brought with them the vice of the larger cities and a hatred for religion" is quoted. Notre Dame is criticized thus: "one of our great universities . . . has of course literally endowed itself upon the profits of football." There is a delicious description of the controversy within the American Catholic Church over Bouquillon's mild approval of American educational theory, and the failure of Satolli and the wrath of McQuaid of Rochester, who wrote: "We are all in a nice pickle, thanks to Leo XIII and his delegate. Just as our arduous work of forty years was beginning to bear ample fruit, they arbitrarily upset the whole." "Thank God, we've dished the Dutch" is good (p. 519). How will American Catholic students of Dante like this: "The best studies now being made of medieval drama and Dante and Chaucer and religious art and scholastic philosophy itself far more often appear in places like Yale and Princeton and Chicago than in Catholic circles"?

As to the future, Maynard points out that the Catholic conquest of the United States will require a hundredfold increase in effort and "a new outburst of apostolic fervor. . . . Never can a truly Catholic zeal be content merely to hold what it has; it must boldly push out to conquest. The period of consolidation is over; that of evangelization must begin."

American isolationism is referred to as "never anything but stupid and callous, as we now see it to be also impossible." His verdict on Hitler is devastating: "Hitlerism did not begin with Hitler, nor was it caused by the Treaty of Versailles. It is simply the extreme expression of the spirit that has animated Prussia continuously since the days of Frederick the Great. The forged telegram of Ems is quite in the Hitlerian style. All that can be said is that the kaiser's Germany was more gentlemanly in its methods than the present Reich. But the war aims of both were the same—world domination. The old Germany, however, made some attempt to reconcile this aim with civilization and Christianity. Hitler sees that any such reconciliation is impossible. He therefore has stripped pan-Germanism to the naked bones—and it is revealed as nazism." For which deserved criticism of nazism, God be thanked.

CONRAD H. MOEHLMAN.

The Living Sandburg

CARL SANDBURG. *By Karl Detzer. Harcourt, Brace & Company, $2.00.*

KARL DETZER, American journalist and author, here writes the story of "Carl Sandburg, poet, biographer, singer of songs, teller of tales . . ., the man, who after doing six books of rousing poetry, three of biography, two gay volumes of fantasy for children, a collection of earthy folk-songs, had spent sixteen years turning out the longest, the most painstaking, the most poetic, the most embracing biography ever written by an American" about the greatest of all Americans, Abraham Lincoln. And Detzer must himself be somewhat of a poet, as witness this old German saying,

> He who a poet would understand
> Must be at home in Poet's Land.

Only the kindred soul of a fellow poet could vibrate so sensitively to and be so appreciative of this "poet of the people" as Detzer shows himself in these pages.

It is a fine book, one that will serve well the ever growing audience of those to whom Sandburg is already becoming a saga, and it will please particularly those of us who have known Sandburg personally, who have been guests in his home, who have heard him tell his "tall stories," sing the songs of *The American Songbag*, recite his sturdy verses and strum his famous guitar. And to get him started talking about Lincoln! Detzer has managed to catch the "real Sandburg," the Whitmanesque-Lincolnesque Sandburg, the "thoroughly American" Sandburg, who writes of himself in "Prairie": "I was born on the prairie, and the milk of its wheat, the red of its clover, the eyes of its women, gave me a song and a slogan."

Throughout a long and colorful career as wanderer, jack-of-many-trades, journalist, soldier, correspondent, troubadour, lecturer and writer, Carl Sandburg remains the poet, a sometimes bewilderingly original and daring poet, but always a poet, and, may I add, always a poet of the people. He knew early the lot of hard work and little pay, knew the meaning of hardship and insecurity, and his heart has not been hardened by the success of later years. The son of a Swedish immigrant, who early made his own way and easily adapted himself to the fellowship of those who must fight for a crust of bread and a cup of water, he is still a "man of the people."

As a young man he fought shoulder to shoulder with the Social-Democrats in Wisconsin and Illinois; he was private

secretary to Emil Seidel, first Socialist mayor of Milwaukee; and throughout his long years as journalist, poet and writer he has never failed to speak "for the fallen and the weak." True to his early faith, he has never been ashamed to be "in the right with two or three."

He is still singing his favorite songs of the people, and today those sturdy lines of his 1936 book of so typical Sandburgian poetry, *The People, Yes,* can be heard not only at the popular Sandburg lecture-recitals but also from records of which more are steadily being made, immortalizing in wax not only lines already in themselves immortal, but also that deeply musical baritone which has been the delight of so many audiences.

Sandburg is always pre-eminently the poet. His first literary effort was printed on the private press of Philip Green Wright, professor of English at Lombard University, Galesburg, Illinois, where Sandburg did four years of college work but never graduated. Professor Wright was the first to discover "the terrible Swede's" gift for poetic expression, and already of the twenty-five-year-old Sandburg he spoke as of a "genius." In the budding poet's first volume, *In Reckless Ecstasy,* we find the motif which was never to be entirely missing from his later verse:

> I am vengeance, the sister of justice. . . .
> Mobs are my children. . . .
> I am Pity, and on my brow is written, "Pause."

The War Years won the Pulitzer prize in history in 1940; these four volumes on Lincoln are best sellers and will undoubtedly enjoy for many years to come that position of pre-eminence in American biography to which their historical fidelity, their supremely human quality and their distinctive literary merit entitle them.

Karl Detzer hardly exaggerates when he writes: "Carl Sandburg knows Lincoln better than any other man ever knew him, better even than those who were closer to him in life, because Sandburg's advantage is the perspective of eighty years. No man in Lincoln's day could have told which deeds or utterances would stand the test of time. No man, at such short range, could see Lincoln as a whole, none could observe him except through a distorting fog of prejudice. No man in those days had opportunity to measure Lincoln's influence on generations yet unborn. This was a historian's task, and particularly Sandburg's."

And as Sandburg, always the poet, writes the last lines of this amazing biography, it is again the *scald* that takes from the historian the pen for these final singing verses:

> And the night came with great quiet.
> And there was rest.
> The prairie years, the war years, were over.

KARL M. CHWOROWSKY.

As a Baptist Sees Baptists

BAPTISTS: THEIR MESSAGE AND MISSION. *By Hillyer H. Straton. Judson Press, $1.25.*

HERE IS a delightful and informative volume on one of the great and aggressive denominations. It is written in an admirable spirit. The author is a stalwart defender and exponent of the Baptist interpretation of Christianity, and at the same time he is brotherly, courteous and fair-minded. A strain of ecumenicity runs through Dr. Straton's treatment of the Baptists. He stands for cooperative relations with other Christians, and there is a persuasiveness in his handling of the subject which mirrors his chivalrous personality and southern breeding.

Dr. Straton holds that religious liberty is the distinctive contribution of his denomination, and he makes out a grand case for his conviction in this respect. Naturally, Roger Williams is the première figure in America as an apostle of freedom of religion. But there are other figures also of born Protestants who stood out in Baptist circles both in this country and in Europe for "soul liberty." The chapters on "Democracy—Our Church Ideal," "A Theology for Baptists," "What We Do," "How We Work Together" and "Where We Are Going" are informative, interesting and easy reading.

On the question of the unity of Baptists with other bodies, Dr. Straton sees a growth in the cooperative spirit, but he is not sanguine as to organic unity. Thus he writes: "What does the future hold for Baptists in their relation to one another? As far as we can see they will continue their various major divisions. . . . What does the future hold for Baptists in their relation with other denominations? There is some likelihood that Northern Baptists and the Disciples of Christ may find some basis of *rapprochement.* . . . Whether organic union comes or not, it is quite certain that Baptists and Disciples will work together ever more closely."

Dr. Kenneth Scott Latourette writes a thoughtful foreword, and an appendix with discussion questions bearing on the ten chapters should prove useful. There is no index, but the annotations under the heading "References" help to offset this omission.

EDGAR DEWITT JONES.

Vision of Fulfilled Desire

STOIC, CHRISTIAN AND HUMANIST. *By Gilbert Murray. W. W. Norton & Company, $1.50.*

RIPE and original scholarship, able wrestling with philosophical and theological issues, and positive statement of personal conviction seldom meet in one book as happily as in this. Those of us to whom Gilbert Murray was the first and in many ways the best interpreter of classical literature and life already know the sympathetic balance of judgment, the charm and precision of utterance, that characterize his suave yet always humane attitude toward ideas, movements and men.

This latest book exemplifies in rare degree these precious gifts. It consists of two addresses and two articles dated from 1914 to 1939, which present expositions and critiques of the Stoic, Christian and humanist ways of life. The first two chapters provide a finished statement of the aims and achievements of the pagan cults and philosophies dominant in the early years of the Christian church. Stoicism has never been more beautifully, honestly, persuasively presented. The last two chapters embody both a critique of some inveterate religious—particularly Christian—habits of thought and a positive statement of the author's humanistic convictions.

Murray states in his preface what is the heart of his own view—"a profound belief in ethics and disbelief in all revelational religions." His book therefore contains many hard sayings for those of neo-orthodox persuasion. He finds implied in most philosophies, as well as all religions, the belief in a Friend behind phenomena. And he treats tenderly but as one unconvinced this "strange and touching thing, this eternal hunger of the gregarious animal for the herd of friends who are not there"; for since it is not based upon reason or observation but upon instinct, he feels such belief may very possibly be "the groping of a lonely-souled gregarious animal to find its herd or its herd-leader in the great

spaces between the stars." Religions, and Christianity more than others, are infected with man-thinking and wish-thinking, yielding beliefs which cannot be verified but which, all the same, men cannot get along without. The idea of God is "our own dream returning to us in the guise of an external being."

Positively, Murray accepts a humanistic view. His brand should be written "humane-ism," for it is neither restrictive nor Promethean. Man's true life, he holds, is not in an imagined heaven, nor in the rituals and dreams of any exclusive society, nor even in "the supposed calm of that treacherous fortress, a man's own soul"; "real, full-blooded happiness" comes only when "we are thrown for good and evil on the realities of the outer social life and the turbid mercies of our fellow men."

The charm and clarity of his appeal should not blind us to the fact that Murray nowhere moves out of the area of the psychological conditions and effects of religious belief to that of proof and disproof. Gently, and a bit regretfully, he dismisses the theistic hypothesis, which he associates with the belief in an other-world and an afterlife, with primitive initiation ceremonies and the fear response. He never comes to terms with the trend of which Tennant and Wieman, Hartshorne, Whitehead and Calhoun are representatives. He pays his respects to the pragmatic liberals who commended belief in God as comforting or encouraging rather than true. But he rejects at the beginning the possibility that there might be evidence for belief in God and, holding that faith and doubt are two sides of the same shield, confuses agnosticism with reverence. The statement that faith and science, "who seemed to be approaching one another in the nineteenth century, seem now to have lost any particular desire to be reconciled," betrays, to this reviewer's mind at least, a lack of acquaintance with contemporary thought which is disastrous to his own position.

Yet this book represents another memorable statement of the humanism that challenges Christian thought of the present, not to open combat after the fashion of the older apologists, but to inclusive understanding, that it may be transcended by being comprehended in a more adequate, a truer view in which belief in man and belief in God shall go together.

ROGER HAZELTON.

A Faith for Thinkers

WHAT WE CAN BELIEVE. *By Randolph C. Miller. Charles Scribner's Sons, $2.00.*

THE AUTHOR is a young theologian who gives promise of developing into a creative thinker. One reads his preface and first chapter with high hope that here is a book that will tell the modern man what Christianity has to offer during these days of tragedy and crisis. But that hope fades as the writer then resorts to the rather barren technique of the Ph.D. dissertation, and shows himself suffering from a not wholly assimilated overdose of Douglas Clyde Macintosh, Henry Nelson Wieman and numerous other empiricists.

"No one," says Dr. Miller, "is fully competent to write as a theologian unless he has become thoroughly acquainted with the whole field, and anyone who asserts his right to be his own theologian is taking just as much risk as one who is his own doctor." Without denying that there is some truth in this statement, one can still insist that the man who is to make a genuine contribution to theological thought must have so digested the thoughts of others that his own writing be not spoiled by too much resort to quotation marks and footnotes. But this has become almost a fad of modern scholarship; nothing is considered very scholarly which does not employ the most elaborate mechanics for indicating its sources. All of which discourages originality of thought and puts a premium upon compilations. If Immanuel Kant's *Critique of Practical Reason* were just now being published, it is not unlikely that it would be condemned as unscholarly!

But perhaps it is not quite fair to use Dr. Miller's book merely as an example of a widespread practice in academic circles. It does have some passages brilliantly written, some original ideas and some constructive suggestions. The discussion of how God works is clear and forceful. The same may be said, though with more reservation, of the sections dealing with what can be believed about the Bible, about Jesus Christ and about the nature and destiny of man. But the treatments of the church, of prayer and of the Kingdom of God are very inadequate. The inadequacy at these points probably stems from that vagueness about the nature of God which the author shares with his fellow empiricists. This weakness of empiricism at the very heart of the theological problem accounts for the growing revolt in recent years against the empirical method and the consequent rise of neo-orthodoxy.

Apparently Dr. Miller sees this, for he admits that it would be absurd to pray, "O, Principle of Integration." But the bugaboo of anthropomorphism compels him to take refuge in analogy and symbols with the result that in the end God emerges as "a kind of holy blur," personal but not a Person, like a father but not the Father, a value-producing factor but not the Valuer, a process or activity of the cosmos but not a separate metaphysical entity. Tantalizing hints about "overbeliefs," "a dependable one," "the nature of God as a valuer of persons," "the Master Soul" and "the God of history" will encourage the readers of Dr. Miller's present book to wait for another book by him with some degree of hopefulness.

TALMAGE C. JOHNSON.

What All Men Seek

MAN'S QUEST FOR SALVATION. *By Charles S. Braden. Willett, Clark & Company, $2.50.*

TO THE lay reader, the history of religions sometimes appears as a jungle, bewildering because of the very luxuriance and variety of the growths surveyed. To him, ideals of other nations, races and civilizations, reflecting conditions remote in time, place or degree of cultural attainment, may seem to have no other relevance than satisfaction of a certain curiosity concerning the exotic. For such a reader Professor Braden's volume will prove most illuminating. He has brought the material into a highly significant focus. He writes with the conviction that deliverance from evil and attainment of enduring good indicate not only what is basic in human need, but also that which is the universal goal of all religion. The key, therefore, is the idea of salvation. Using this to unlock meanings in the world's great living religions, Professor Braden presents the material in terms of a problem vital for us all.

In character the book is historical and expository rather than philosophical and reflective. Its first and last chapters show how the various salvation ideas are classifiable into types. They may be compared according to quality of goals, extent of application, degree of self-effort or dependence upon divine power, and variety of techniques employed in answer to the age-old question, "What must man do to be saved?" Remaining chapters, ten in all, are taken up with

analyses of specific conceptions in Hinduism, Jainism, Buddhism, Sikhism, the religions of China, Shintoism, Zoroastrianism, Judaism, Christianity and Islam. In each the essentials in the salvation ideas are clearly and faithfully delineated, with proper abstention from value judgments based on purely Western attitudes and standards. In the end, to be sure, the author states his personal conviction of the ethical excellence of Christianity among the world's faiths and his estimate of Jesus as standing higher than all other founders of religion. Implications are not developed, however, and no personal theory of salvation is attempted. Quite simply the book closes with the practical suggestion that, since the quest for salvation is eternal, a wise interchange of understanding between faiths may play its role toward "a better humanity and a better world."

Scholars as well as laymen will be glad that Professor Braden has carried through so lucidly what must have been an arduous task of selection and arrangement. Specialists will no doubt disagree on some of the translations used and on interpretations of some of the secondary authorities followed. That is inevitable where one author handles so wide a range of cultural data. In the main, however, these will not affect the author's discernment of genuine essentials in the ways of salvation described. Some typographical flaws appear. Louis de la Vallée Poussin's name is given a redundant "de" on page 57. The present reviewer's middle initial is wrongly given on page 110. Something omitted on page 197 renders unintelligible the long sentence "Catholic doctrine . . . detail of each sacrament." These minor matters will doubtless receive correction in future printings.

This study is important and timely. In an epoch when in East and West alike humanity tends to be dragged to a level far below its best aspirations, such a volume may serve to keep us reminded of the great goals, even if dark days tempt us to forget.

CLARENCE H. HAMILTON.

A Study in Revolution

TWELVE WHO RULED: THE COMMITTEE OF PUBLIC SAFETY DURING THE TERROR. *By R. R. Palmer. Princeton University Press, $3.75.*

IN a scholarly but eminently readable book, the author presents a study of the Committee of Public Safety, the dictatorial group that controlled the affairs of France at the height of the Revolution in 1793 and 1794. It is also a composite biography of the twelve members, Robespierre the Incorruptible, the youthful Saint-Just, Carnot, the organizer of victory, Carrier, and the others.

The newly created French republic was in serious difficulty by the spring of 1793, and the Committee of Public Safety was created to serve as a temporary executive authority during the period of crisis. By autumn the situation was desperate. Food shortages, disorganization in the army and the imminent threat of military defeat, civil war and factional quarrels were only some of the problems which faced the committee.

By and large the committee was successful during its brief rule. It gradually assumed dictatorial power, and its members became the actual rulers of France. The Terror was set in motion. Maximum prices were put on essential commodities. The committee took control of the army, providing both men and materials for the war machine. Revolt against the Jacobin minority that ruled France was checked, sometimes by mild and reasonable measures, sometimes, as in the case of Lyons, by bloody repression. Several members of the committee acted with a ferocity that only high idealism and political realism can inspire. A reaction to such severity was inevitable.

That reaction, when it did come, was closely connected with the factional strife within the revolutionary party and the committee itself, which, as in other dictatorships, took on a deadly seriousness. Between the extremes—the Dantonists who wished to mitigate the Terror, and the radical Hébertists—stood Robespierre and his faction, pledged to the creation of a democratic "republic of virtue" in the tradition of the Enlightenment.

First the Hébertists and then the Dantonists were eliminated early in 1794. Now triumphant, the Robespierrists advanced their program of political, social and religious reform. Now too the armies of the Revolution began to sweep before them the disunited defenders of old regime Europe. But these successes were their undoing. When the danger of invasion was gone, opposition became outspoken. The result was Thermidor. Robespierre and his followers were executed, the committee was soon shorn of its power, and the Revolution began its decline.

Perhaps the author has exaggerated some of the sensational aspects of the story, but he has more than made up for that in his shrewd analyses of the ever present problem of ends and means and the psychology of power. Of "the Incorruptible" he writes:

> Robespierre was succumbing to the temptation of all governments to blame trouble on causes outside the country. He was preparing to attack factionalism by attributing it to treasonable conspiracy. Probably he believed what he said; men believe strange things in time of tension, especially when strange reports are politically convenient.

Many comparisons with current events are directly or indirectly suggested. Dr. Palmer uses such terms as party line, national defense, psychology of appeasement, fifth column and war aims. And the alert reader can find other comparisons for himself. A final sentence is worth quoting:

> Our satisfaction, an ironic one, must be in this: that the revolutionary methods now used to overthrow democratic society were once used to bring it into being, and at that time it was not those methods that succeeded.

GORDON H. MCNEIL.

Books in Brief

THE ANDOVER LIBERALS, A STUDY IN AMERICAN THEOLOGY. *By Daniel Day Williams. King's Crown Press, New York, $2.00.*

In this scholarly study in historical theology, Dr. Williams —already well known to readers of these pages and hereafter to become much better known to all who are interested in theological scholarship—portrays and analyzes a great transition in American religious thought. Andover Seminary was founded early in the nineteenth century by the combined efforts of two groups of Calvinists who were united in protest against the liberalism of Harvard. Toward the latter part of the century a change came over it, through changing personnel in its faculty and through the increasing dominance of evolutionary philosophy, critical biblical scholarship and the social interest. "The passing of the faith which Andover was founded to perpetuate can be traced in the history of Andover itself." By concentrating attention upon the changes within a single institution, and especially this one, the whole process of the development of "liberalism" is brought into sharper focus. The treatment is replete with

valuable data and acute insights. No single feature is more important than the analysis of that "evolutionary optimism" (sometimes called "Victorian optimism") which is commonly charged with complacent reliance upon the inevitability of progress and which is frequently regarded as constituting a sandy foundation for religious liberalism. Such a study of the nature, extent and limitations of that optimism (to which the adjective "romantic" is also often applied in a derogatory sense, as for example in Parrington's great work) has long been needed. Dr. Williams has done this with great clarity and thoroughness. He has shown, for example, that the typical nineteenth century optimist was a man who considered social ills remediable, not one who thought that they would automatically remedy themselves. It does not require a special interest in Andover to make this book worth reading. Its real theme is the origin and development of liberal thought in America. (King's Crown Press is a branch of the Columbia University Press.)

THIS AGE OF FABLE, THE POLITICAL AND ECONOMIC WORLD WE LIVE IN. *By Gustav Stolper. Reynal & Hitchcock, $3.00.*

The author of this vivacious and penetrating survey of the forces which have been operating in the world during the past quarter-century, to its undoing, confesses that his book adds nothing to the common store of known facts. "Most of what it tells has been told by others." His aim, he says, is "to be popular but also to live up to exacting scientific standards." He does both. The basic idea is that most people, on both sides of the great conflict, have been the victims of much loose thinking based upon fallacious concepts which he calls "fables." Among these are the ideas that gold is an absolute standard of value and that wars necessarily originate in economic causes, and the antitheses between "have" and "have-not" nations and between "production for use" and "production for profit." The conclusion favors a liberal capitalism in a democratic society.

WHAT MEAN THESE STONES? THE SIGNIFICANCE OF ARCHAEOLOGY FOR BIBLICAL STUDIES. *By Millar Burrows. American Schools of Oriental Research, $2.50.*

Professor Burrows, who is Winckley professor of biblical theology at Yale University, president of the American Schools of Oriental Research and a past director of the school in Jerusalem, makes a broad and well planned survey of the contributions of archeological discovery to our knowledge of the Bible: its text and languages and its historic, material, religious and ethical backgrounds. But the book is much more than just another account of "archeology and the Bible"; much of its high value is in its evaluations. By contrast to the absurd claims of those who assert that we now have "proof" or "disproof" of the Bible, this is a sane and careful study of relevant facts by a competent scholar, with the result that while sometimes archeology corroborates and at others raises difficult problems for the acceptance of biblical statements, its primary worth is in the wealth of information it provides for understanding the background of the Bible, and then the Bible itself. It is not too much to say that the book is just what the general Bible student has long needed.

Books Received

Ransoming the Time. By Jacques Maritain. Scribners, $3.00. (To be reviewed.)

Lincoln and the Radicals. By T. Hardy Williams. University of Wisconsin Press, $3.00. (To be reviewed.)

The Social Life of a Modern Community. By W. Lloyd Warner and Paul S. Lunt. Yale University Press, $4.00. (To be reviewed.)

The Philosophy of Alfred North Whitehead. Edited by Paul Arthur Schilpp. Northwestern University, $4.00. (To be reviewed.)

Rendezvous. By Alec Hudson. Macmillan, $1.50. The author of this account of experiences in a submarine is an experienced and competent writer. What is more, under his right name, Lieutenant W. J. Holmes, U.S.N., he is a submarine officer with experience in combat.

The March of Medicine. New York Academy of Medicine Lectures to the Laity. Columbia University Press, $2.00. Six lectures on important medical topics by those who know to those who need to know—that is, intelligent laymen. The subjects are: humanism and science, Paracelsus, psychiatry and the normal life, philosophy as therapy (by Professor Irwin Edman), endocrinology, and cancer.

The Sneak. By James A. Monaghan. Christopher, $1.50. A melodrama (involving a murder mystery) in four acts.

Vocal Resonance, Its Source and Command. By M. Barbereux-Parry. Christopher, $2.50. A treatise on the training and use of the voice.

Falconer's Son. By Albert I. Mayer, Jr. Westminster Press, $2.50. A juvenile story, giving pictures of life in the Europe of the tenth century as seen through the eyes of "Bruno, the duke's messenger."

The Missionary Message of the Bible. By Julian Price Love. Macmillan, $2.00. It is a safe and easy generalization to say that the missionary message runs through the Bible. Professor Love proves it, illustrates it, and develops the general idea into a workable body of particulars. All who remember his previous very excellent book, *How to Read the Bible,* will have confidence in his teaching in this field.

Federal Regulation of Labor Unions. Compiled by J. V. Garland. H. W. Wilson Co., $1.25. Arguments pro and con, and expert discussion of the responsibility of unions, possible methods of regulation, internal problems of unions, and allied topics. A "Reference Shelf" book.

From Millions to Happiness. By Albert Ludlow Kramer. Leighton Press, 21 W. 46th St., New York. An inspiring record of the personal experience of a man who lost his money, found himself and God, and was both richer and happier thereafter.

Victorious Living. By E. Stanley Jones. Abingdon-Cokesbury Press, $1.39. A devotional and inspirational yearbook of exceptional quality—a page for each day of the year, with suggested readings from the Bible, a few packed paragraphs of wisdom and meditation, and a closing prayer. Though its mood and purpose are devotional, its substance is solid enough for use in groups for study and discussion.

The England I Cannot Forget. By Mabel Crankshaw. Dorrance, $1.75. An American woman's record of a visit to England in the spring and summer just before the war. For those who have made similar visits it will be a reminder of the England they can never forget and which they will hope to see again after these days of madness have passed.

Patriotism, A Story of the Civil War in America. By Clarence E. Votaw. Dorrance, $2.00. This novel, if it can be called one, is strung on a thread of extracts from McGuffey's readers and other choice bits from the schoolroom literature of the period.

Great Men and Women of Poland. Edited by Stephen P. Mizwa. Macmillan, $4.00. This composite "Polish Plutarch" breaks new ground for most American readers. The familiar names are few among the sixty in this hall of fame. One notes Chopin, Copernicus, Madame Curie, Paderewski, Modjeska and Joseph Conrad. Only a few others evoke recognition. This fine monument to the achievements of Poland's great sons and daughters will be, it is to be hoped, not the tombstone of a dead nation but a milestone in the march of a living people.

The Scarlet Imposter, A Novel. By Dennis Wheatley. Macmillan, $2.50. A "thriller" which centers in the historical episode of the attempt to bomb Hitler in a Munich beer hall, and pursues its intricate way across warring Europe through a maze of plots and counterplots, espionage and counter-espionage, sabotage and counter-sabotage. And, of course, a love story too.

NEWS *of the* CHRISTIAN WORLD

Brumbaugh Heads Detroit Council

Former Japan Missionary Chosen Executive Secretary—City Leaders Honor Dr. Franklin—Dedicate Chapels

(Correspondence from Michigan)

DETROIT, Dec. 26.—Thomas Thoburn Brumbaugh, formerly missionary to Japan, now of Columbus, Ohio, has been elected executive secretary of the Detroit council of churches to succeed Rev. Clarence Hill Frank. Dr. Brumbaugh spent 12 years in Japan as a missionary of the Wesley Foundation, a Methodist group supplying counselors for colleges in various countries. He was ordered home some months ago. During the greater part of his residence in Japan Dr. Brumbaugh was correspondent from that empire for The Christian Century. He is a graduate of the school of theology of Boston University. Dr. Brumbaugh is to take over his new duties in Detroit March 15, or earlier if possible.

* * *

Former Secretary Returns To Pastorate

Dr. Frank leaves Detroit Jan. 1 to become minister of the First Baptist Church of Waltham, a suburb of Boston. He and Mrs. Frank have greatly endeared themselves to hosts of friends here in the city. Dr. Frank brought a statesmanlike attitude to his secretaryship of the council and a Christian courtesy that will not be forgotten by friends and acquaintances here. Health considerations for his family led Dr. Frank to leave Detroit and return to the pastorate. He will come back from Boston to attend the annual dinner of the Detroit council of churches, announced for Jan. 6, with Charles P. Taft of Cincinnati as the principal speaker.

* * *

First Jewish Chaplain For State Prison

Rabbi Joshua S. Sperka, spiritual leader of Congregation B'nai David, has been appointed the first Jewish chaplain of the Michigan state prison by Dr. Garrett Heyns, director of the state corrections commission—a commission, by the way, on which the writer holds membership by the appointment of Governor Van Wagoner last summer. Two other Detroiters are on this corrections commission, Mr. Fred R. Johnson, Methodist, and Rev. Vincent Borowicz, distinguished Polish priest.

* * *

City Leaders Gather to Laud Rabbi

More than 500 Detroiters attended the testimonial dinner for Rabbi Leo M. Franklin in the Hotel Statler on Dec. 17. It was a brilliant affair, and there were many speeches lauding Dr. Franklin, who recently completed 43 years of service as the rabbi of Temple Beth El. Edgar A. Guest, the widely known poet, was toastmaster. There were brief speeches by Rabbi Hershman, Mayor Jeffries, Albert Kahn, the noted architect, Mrs. Douglas Brown, Judge M. Hubert O'Brien, Rabbi B. Benedict Glazer, Dr. Franklin's successor, Rev. Roger Eddy Treat and the writer. The principal address was given by Rabbi Louis Wolsey of Rodelph Shalom congregation in Philadelphia. Dr. Franklin, replying at the end of a long program of speeches, culminating in the presentation of a citation "For Distinguished Living" by the Detroit Round Table of Catholics, Jews and Protestants, made a characteristic speech in which he paid a lovely tribute to the silver-haired Mrs. Franklin at his side.

* * *

Interfaith Chapels Dedicated At Fort Custer

At Fort Custer, near Battle Creek, seven chapels for religious services were recently dedicated with appropriate ceremonies. Constructed during the summer at a cost of $21,000 each, the chapels are equipped for use by Catholic, Jewish and Protestant groups. Each chapel has an electric organ and an altar which can be used for both Protestant and Catholic services. A system of doors and panels also provides for an ark to hold the Jewish Book of Law. Each chapel will seat about 450 men.

* * *

And So Forth

It is announced that many of the churches in the border cities in Ontario will symbolize their good will and friendship for their new ally in their services each Sunday by including a verse of America when they sing the national anthem, "God Save the King."

Mrs. Bruce Douglas was re-elected president of the Detroit Council of Church Women at the annual meeting of this group held recently in the North Woodward Congregational Church.

Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, was the speaker at the annual meeting of the social service department of the Detroit council of churches in Central Woodward Christian Church, Dec. 15.

Catholics of the archdiocese of Detroit recently renewed the pledge of the Legion of Decency to withhold patronage from plays and motion pictures "offensive to truth and Christian morality." In his letter to the clergy Archbishop Edward Mooney declared: "In past years there has been a noticeable increase in the number of objectionable pictures, and there is a need of definite effort on our part to uphold the moral standards which the Legion of Decency defends."

EDGAR DEWITT JONES.

Orders Review of Kuhns Case: Bishop Cleared

Attorney General Biddle has ordered a complete review of the case of Henry W. Kuhns, California draft objector who was denied c.o. status and imprisoned when he refused to report for military duty. He also has suspended the investigation of Bishop Baker and the Methodist ministers who were charged with interference with the law because they went to Kuhns' defense. Kuhns has been paroled.

University Plans For Religion

Vermont President Seeks More Effective Religious Program—Plan United Christian Education Advance

(Correspondence from Vermont)

BURLINGTON, Dec. 23.—Under the leadership of its new president, John S. Millis, the University of Vermont is seeking to bring about a more effective religious program on campus and in the Burlington community. Preliminary meetings with local pastors are to be followed by student discussion and participation. A better integration is desired among the activities of the campus Y.M.C.A., Y.W.C.A., Newman Club, Canterbury Club, and other student religious groups.

* * *

Interest in Religion At Low Ebb

At present there is a morning chapel service once a week. Attendance is optional. Visiting clergymen, chiefly from Vermont communities, are the speakers. In spite of good programs, attendance of both students and faculty members is small. Once a month a Sunday afternoon vesper service is held in the college chapel, usually with an out-of-state speaker. Attendance is chiefly of townspeople rather than students. A number of students attend Sunday morning services and Sunday evening fellowship groups in the Burlington churches. Some believe that a college pastor or chaplain might serve the university student body of 1,200 to advantage by correlating present religious activities and creating more opportunity for personal counseling and small group discussion of religious interests among students.

* * *

Fort Chapel Dedicated

A chapel building at Fort Ethan Allen was recently dedicated for the use of Jewish, Protestant and Catholic groups of soldiers and civilians stationed at this post. The building is similar to the chapels being constructed in many army forts and cantonments. It is well equipped. Three chaplains are stationed at Fort Ethan Allen, serving the 4,000 troops stationed here. During the absence of the chaplains on recent maneuvers with the troops in the Carolinas, clergymen from Burlington took turns in conducting Sunday morning services for the contingent of soldiers who remained at the fort.

* * *

USO Building Under Construction

A new building for the use of soldiers on leave in Burlington is being constructed by the United Service Organizations and should be ready for use in late January. The Burlington Community Y.M.C.A. has also arranged special quarters for the use of soldiers and extended its building privi-

leges to the men on leave. A secretary of the USO is in charge and has initiated a vigorous and interesting program of activities. Churches cooperate in providing Sunday afternoon facilities for reading, fellowship and discussion at a church house across the street from the Community Y.

* * *

United Christian Advance Plans

The Vermont church council is cooperating with the International Council of Religious Education in the plans for furthering the United Christian Education Advance in which 22 denominations are cooperating nationally. Three one-day conventions will be held in April at Montpelier, Rutland and Bellows Falls. Religious surveys are under way in two counties, endeavoring to provide factual data for promoting a united work in bringing adequate religious training to all citizens. It is hoped that other counties and communities will undertake surveys or a religious census to determine the extent of needs and resources.

* * *

Carry Religious Education To Rural Areas

Returns from Baptist, Congregational, and Methodist pastors indicate that there were at least 140 vacation church schools held in Vermont this past summer, with a pupil enrollment of 7,079. The number of teachers and helpers was 955. Forty-four of the schools were interdenominational. Unique among these were the nine project centers of the Vermont church council, where religious training, supervised recreation and health service were brought to isolated rural neighborhoods.

* * *

Youth To Plan Summer Work

The Vermont Church Youth Council plans to hold a state youth rally in May, promote attendance at the summer training camps and youth institutes and encourage interdenominational service projects for youth. A state youth cabinet with representation from the various counties and from the state at large gives leadership to interdenominational youth work.

HUGH J. WILLIAMS.

No-War Committee Changes Name

Dr. Albert W. Palmer, chairman of the Ministers' No-War Committee, has announced that the group will change its name but will continue to function. The new name will be the "Churchmen's Committee for a Christian Peace." The governing committee met Dec. 17 and is preparing a statement to be sent to the 2,000 members of the committee, inviting them to continue their affiliation and support on the new basis. Charles F. Boss, Jr., 740 Rush St., Chicago, continues to serve as secretary.

Dr. Voight Elected to Head Simpson

Dr. Edwin E. Voight, of the Methodist Church of Iowa City, Ia., has been elected president of Simpson College, Methodist institution at Indianola in that state. He succeeds Dr. John O. Gross, who now heads a department of the denomination's Board of Education.

Churches Lead in War Bond Sales

Men's Bible Class Sets Record—Church Obtains $100,000 Bequest by Accepting Its Pastor's Resignation

(Correspondence from Kansas City)

KANSAS CITY, MO., Dec. 23.—Individual churches proved capable of swift action. Moving ahead of schools, service and civic clubs, many churches were ready within one week after the declaration of war to cooperate in the selling of defense bonds and stamps. Announcements from the pulpit, distribution through the church office, and the appointment of church committees for the sale of these items received wide publicity. The Business Men's Bible class affiliated with the First Baptist Church, which claims to be the largest men's class in the world, has sold $47,138.25 to date in its campaign. Several Catholic churches have organized for parish sales.

* * *

Daily Prayer Services Attract Worshipers

On the prayer and worship side the churches are also making plans to open their sanctuaries for daily prayer, to establish a chapel at the USO hall near the Union Station Plaza, and to sponsor "one minute of prayer at noon each day while the nation is at war." If the church is kept open throughout the week many ministers are finding that the people do come. It appears that a declaration of war was needed for some churches to realize that such a theory would actually work. The central chapel was suggested first of all by men of the service who asked where such a place could be found. There are no churches near by, and the request was made to the council of churches for assistance. The project was promptly turned over to the youth section to carry into effect.

* * *

All Faiths Join in Prayer Service

The credit for suggesting the daily prayer for peace goes to John Hinkle, Liberty, Mo., an aviation student who expects to be called for service in the army air corps soon. A meeting was held where Catholics, Jews and Protestants were represented. Following a request made by Dr. O. L. Shelton, Independence Boulevard Christian Church, Rev. Walter H. North, president of the ministerial alliance, the Rev. V. A. Schroeger, representing Catholic Bishop Edwin V. O'Hara, and Rabbi Harry H. Mayer, of the Rabbinical Association, Mayor Gage agreed to issue a proclamation for the daily minute of prayer. Letters are being sent to all ministers urging that it be presented to the various congregations. Inauguration will be on Christmas Day.

* * *

How Long Before We're Back To 'Liberty Cabbage'?

The Loretto academy glee club and dramatic club has abandoned its presentation of the operetta, "The Mikado," scheduled for Jan. 19 and 20, because of "the war with Japan and the resulting distaste for all things Japanese." Organizations of citizens of Italian descent have dropped the word "Italian" and are functioning as normal American groups. The official board of St. Peter's Evangelical Church adopted a resolution presented by the pastor, Dr. Silas P. Bitner, canceling services in German at the church.

* * *

Religious Emphasis Week Boosts Preacher-Movie

The University of Kansas conducted a Religious Emphasis Week Dec. 2-4. An invitation was sent to clergymen and their wives to attend the ministers' conference on the first day as guests of the university. Two hundred seventy ministers and 160 ministers' wives attended, representing 17 denominations which included Protestants, Catholics and Jews. Norman Vincent Peale was the speaker, and proved immensely popular with ministers and students. Dean Paul B. Lawson had suggested that "he emphasize the importance of the ministry and that he strive to give to the attending ministers a personal lift, which would send them home feeling that no matter how difficult their task they still had the most wonderful job in the world, and that that job could be done successfully and satisfyingly." Most of the visiting ministers expressed the hope that the university would repeat the program next year, and more sermons were preached the following Sunday on "One Foot in Heaven" than on any other theme.

* * *

Pastor's Resignation Forced by a Will

The Independence Boulevard Christian Church is the beneficiary of a strange will amounting to more than $100,000 in personal property, with real estate not estimated, left by R. Harry Jones, an elder in the church up to the time of his recent death. The shocking feature of the will was in a codicil added on June 23, 1941, which made the bequest void if the church continued to keep Dr. Harry L. Ice as pastor. The codicil read: "If in 60 days after my death one Harry L. Ice is employed as pastor or in any other capacity by the Independence Boulevard Christian Church, then the income to the church from the trust established herein must be void and stopped, and must be transferred instead to the United Christian Foreign Missionary Society of Indianapolis, the city missions board of the Disciples of Christ churches in Kansas City, and the National Benevolent Association of St. Louis." All that was publicly known concerning the resignation of Dr. Ice was that it was accepted on June 29 last, it having been submitted with the explanation that "it was the will of the elders of the church." A number of individual pastors made protests in the form of resolutions declaring such an action as hostile to the spirit of the church of Jesus Christ, and expressing affection and admiration for the minister who had been victimized. A question for the reader: What would be the Christian thing for the church to do under such circumstances?

* * *

Continue Weekday Schools Despite Adverse Ruling

The problem of weekday religious education became acute this fall in Kansas City, Mo. For 20 years the council of churches has sponsored weekday schools which have used a part of the public school's time. Recently a test case was

made in Missouri and the attorney general ruled out any kind of religious instruction given during school hours. The local board of education voted to disband our 20 schools here, involving an enrollment of over 4,000 boys and girls. So many protests came in that the school board reconsidered the problem and granted permission to the council to continue the schools throughout this school year. At a recent meeting of the ministerial alliance, H. Parr Armstrong, vice-president, made a presentation of the situation. The members were in unanimous agreement that the schools are vitally essential, since more than half of the public school children receive no formal education in religion, and a commission has been created to continue and expand the work in the future. The classes are held in churches near ward school buildings. Teachers receive a small honorarium, and are supervised by the weekday commission of the council.

* * *

And So Forth

The 300-voice Messiah choir of the Reorganized Church of Jesus Christ of Latter Day Saints gave a splendid rendition of "The Messiah," an hour broadcast on the Columbia network.

Halford Luccock and J. Quinter Miller will be on the program at the Missouri ministers' convocation, Columbia, Feb. 17-19.

Harry L. Ice has accepted a call to the postorate of the Crown Heights Christian Church, Oklahoma City.

Walter W. Van Kirk will conduct a regional institute on the Christian foundation of a just and enduring peace here, Feb. 19 and 20.

Dr. George Mauze has resigned as pastor of the First Presbyterian Church, St. Joseph, Mo., to serve the First Presbyterian Church in Winston-Salem, N. C.

JOSEPH C. CLEVELAND.

Welshimer Notes
Fortieth Year

P. H. Welshimer, minister of the First Christian Church in Canton, Ohio, has just celebrated the 40th anniversary of the beginning of his pastorate. His church claims to be "the largest congregation assembling in a single church building anywhere in America." It has 6,000 members.

President Names
Day of Prayer

In his Christmas message to the American people, President Roosevelt called upon the nation to observe New Year's Day as a national day of prayer.

Civil Liberties Menaced
By Attacks on Witnesses

In its annual report on "the balance sheet of civil liberties" the American Civil Liberties Union says that the attacks on members of Jehovah's Witnesses during the past year constitutes the largest category of violations of civil liberties in the nation. The right of the Witnesses to distribute literature has been upheld by the Supreme Court, but attacks on them for their activities in this connection continue in a number of states. The Civil Liberties Union makes no mention of assistance provided by the churches or other organizations to the Witnesses in the maintenance of their civil rights.

Teach Children Through Parents

Albany Church Completes Decade of Plan—Hold State Preaching Mission —Clergy Pray for War Guidance

(Correspondence from Eastern New York)

ALBANY, Dec. 21.—The Westminster Presbyterian Church of Albany is engaged in one of the country's most significant programs of religious education. It attempts to make a direct application of modern educational psychology to the Sunday school. Its program has been planned by Ernest M. Ligon, of the department of psychology, Union College, Schenectady. The foundation was laid by the minister, Kenneth B. Welles, some 12 years ago. He then got his church to accept a plan of serving its children through the parents. The church's director of religious education, Miss Dorothy Fritz, has for ten years ably carried it out. The matter came to a focus in a series of lectures delivered by Professor Ligon.

* * *

Principles Expounded
In Two Books

So church and college have for several years cooperated in training parents and teachers, developing courses of study, making tests and analyzing results. In addition to the results in the church and community, the principles involved and the procedures used have been interpreted in two books by Professor Ligon: *The Psychology of Christian Personality* and *Their Future is Now.* Neither the professor nor the church is completely satisfied but all believe they are on the way to achieving something significant.

* * *

Troy Conducts a
Preaching Mission

New York state is demonstrating that its church forces can conduct preaching missions of their own. In the Christian Mission held in Troy, W. T. Clemens of the state council of churches assisted the local committee. Speakers included Miss Ruth Seabury, Miss Maude Royden, Channing Tobias, James Ellenwood, John S. Bonnell, Neil Crawford, Gene Bartlett, Harold Case, Henry Smith Leiper and Henry P. Van Dusen. They addressed packed houses on almost every occasion, not only in the regular church meetings in nine communities but at luncheon clubs, high schools and colleges. Ministers' seminars, women's meetings and youth mass meetings were held every day in addition to the general mass sessions. All the expenses were cared for in the collections. Follow-up plans include conferences for lay visitors and visitation of all prospective church members. Additional Christian missions will be held in Utica Jan. 25-30, Watertown Feb. 8-13 and Mt. Vernon Feb. 15-20.

* * *

State Council's
Directors Meet

The all-day program meeting of the board of directors of the New York state council of churches was held in the First Reformed Church of Albany Dec. 9. One of the most important decisions made concerned the pastor's convocation program. A state-wide convocation will be held in Syracuse Jan. 26-27 under the joint auspices of the University of Syracuse, the Syracuse council of churches and the state council. Chaplains of the various state institutions have been invited to participate and to outline plans for a cooperative service to institutions. Speakers at the convocation include Albert W. Palmer, president of Chicago Theological Seminary, Oscar T. Olson, pastor of the Epworth-Euclid Methodist Church of Cleveland and F. Ernest Johnson of the Federal Council of Churches. A meeting of the leading denominational executives in the state will be called by the state council to consider future convocations, Christian missions and similar programs.

* * *

Rural Churches
Name Secretary

The state rural institute and the commission on rural church work of the New York council of churches operate together in behalf of rural churches. Ralph Williamson is executive secretary. In addition to conferences, institutes and conventions, Dr. Williamson directs a number of county and community surveys, organizes federated churches and larger parishes, directs the "Lord's Acre" plan, cooperates with the Grange-League Federation in its employee schools, promotes the Christian Rural Fellowship for improvement of rural life and guides a number of other movements in this field.

* * *

Clergy Meet to
Consider War

Following the declaration of war, clergymen are meeting to consider the function of the churches in wartime. The Baptist ministers of Albany met Dec. 8 and forwarded letters of support to the President and governor. The Reformed ministers of Albany and vicinity met the same day and spent an hour in solemn prayer. The ministers of all denominations in Schenectady met in conference on Dec. 14 to consider the situation in prayer and penitence and to seek God's direction. The Albany ministers met Dec. 16. The matter of endorsement of the President was brought up at the state council of churches meeting Dec. 9, but action was deferred until the annual meeting in January.

* * *

And So Forth

The recent death of George A. Perry of Troy removes a celebrated Episcopal clergymen from the ranks of church service. He had completed some 40 years in parishes in Watertown, Watervliet, Schenectady, Canton and Troy.

A memorial service was held Dec. 10 in honor of Frank G. Coffin, pastor in Albany 1911-19, and co-moderator and organizer of the merger of the Congregational and Christian Churches a few years ago. Dr. Coffin was head of the Christian churches for 20 years.

GEORGE L. CUTTON.

Bishop Stires
To Retire

Bishop Ernest M. Stires, of the Episcopal diocese of Long Island, has presented his resignation, to be acted on at the meeting of the House of Bishops in February.

South Unprepared For Asian War

Did Not Expect Conflict in Pacific—General Attacks Organized Vice—Chaplains Active in Camps

(Correspondence from the Carolinas)

DAVIDSON, Dec. 19.—The outbreak of shooting war found this region already more for war than some other parts of the country. Few however expected war to break in the west. Neither in news nor in editorial columns had the Japanese danger been played up, and the actual outbreak found the civilian population as far from alert as the military forces had already proved to be. Solid support of the war policy of the United States may be expected here if anywhere.

* * *

Few Aliens In Carolinas

The Carolinas' problem with aliens is very slight. North and South Carolina are tied with Mississippi for the lowest percentage of foreign born (three tenths of one per cent in each state) in the whole nation. In North Carolina, for example, there are but 916 native Germans, 445 Italians and 21 Japanese, only two of the last group being aliens.

* * *

Influential Church Calls Pastor

For years the First Presbyterian Church of Charlotte, as old as this pre-revolutionary community, occupying a block-large park in the center of the city, was by general admission the most influential church in that city, if not in the entire Piedmont. Time was when the editor of the largest newspaper in the Carolinas attended that church regularly, notebook in hand, and then the editorial columns, even the handling of news, reflected faithfully the attitudes of that church. Though the growth of Charlotte, which is now over 100,000, has made it impossible for any one church to maintain that extraordinary influence in the community's affairs, still the old First Presbyterian remains an important congregation. To its long vacant pulpit has been called from Birmingham, Ala., William A. Alexander, a man whose abilities lead observers to hope for great results from his pastorate.

* * *

General Issues Ultimatum

Toward the end of November, E. P. Parker, commanding general of Fort Bragg, called on law enforcement officers in the counties surrounding that fort to do something specific and effective toward improving moral conditions. He said bluntly that local officials have been either unwilling or unable to drive organized prostitution out of the state. He gave local officers until December 1 to start some action and until New Year's Day to show results. Failing these, General Parker promised to call in the FBI to clean house. Even Gov. Broughton has admitted a "dismal" failure on the part of the state. Of the 191 men at Fort Bragg infected with venereal disease in the five weeks ending Oct. 31, the largest number were infected in Fayetteville, the second largest number in Charlotte, with Raleigh third. General Parker used plain language. "As prostitution now stands in this part of North Carolina, it stands a chance of creating a generation of presently growing youngsters, no one of whom can be surely free from the taint of venereal disease."

* * *

Soldiers Welcomed In Homes

Probably a relatively small part of the welcome given the great numbers of soldiers vacationing from maneuvers was of this poisonous sort. The homes of the best people were open to them, who were for the most part actually astonished at the open-handed hospitality they everywhere encountered. There is no calculating the number of soldiers who were saved from the amusements of desperation by the wholesome friendliness they met in normal homes.

* * *

Chaplains Active In Camps

Chaplains are busy at camp. Figures released for Camp Davis for October reveal some interesting facts. A total of 10,894 persons attended services during this time. Protestant chaplains had 904 communicants at communion services. Fourteen prayer-meetings were held with an average of 31 present at each service. Instruction classes enrolled 2,135. There were 663 personal interviews, a part of the total of 37,990 chaplain-soldier contacts of one sort or another during this month. A typical Sunday program includes 27 public worship services, Protestant, Catholic or Jewish.

* * *

Book Shows Seamy Side of Carolinas

The savor of North Carolina may be tasted by readers of Jonathan Daniels' *Tar Heels*. (Dodd, Mead, $3.00.) Son of one of the state's most notable citizens, Josephus Daniels, recently retired from the ambassadorship to Mexico, the author knows his state, even if too much on the seamy side. The book has been called characteristic even in its prejudices, sectionalism having long been the bane of this state. The writer's east-Carolina prejudice against the western part of the state is plainly evident. "Tar Heels" welcome the book generally, however, finding it in the main an unretouched picture of a state whose climate will never spur it to be ambitious, but which lives in quiet comfort, immune to either the temptations or the delusions of grandeur.

* * *

Plan a Christian Education Advance

Southern Presbyterians have designated this ecclesiastical year as one for special emphasis on Christian education. With this in view, the synod of North Carolina in November held a special conference on Christian education at Greensboro, with a well developed program, high-lighted by the presence of President Mackay of Princeton Theological Seminary, Dr. Jones of the Madison Avenue Church, New York, and numerous other leaders nearer home. Attendance was large, interest active. Results will show if the Presbyterians of this region take a keener and more intelligent interest in their actual educational program.

* * *

And So Forth

Rapid growth of the city has made necessary in Charleston a new hospital, to be built partly with funds from the WPA, partly with funds subscribed by the medical association.

Emergency conferences are working on the problem of altering North Carolina's public school curricula in view of the present emergency.

Noonday prayer meetings for peace have been started in Charlotte. Well attended, they are characterized by prayers of humility and a lack of pride in a "holy war."

After a former moderator had declined the call, the large First Presbyterian Church of Winston-Salem has had its call accepted by George Mauzé of St. Joseph, Mo.

The big Charlotte Christmas parade had a definitely religious turn this year for the first time. This year at least a third of the floats were specifically and attractively religious, many Christian groups cooperating to this end.

KENNETH J. FOREMAN.

Relief Groups Expand

Peace Organizations Change Names—Only a Few Disband

(Special Correspondence)

CHICAGO, Dec. 29.—The effect of the coming of war on the more widely known peace and relief organizations is the subject of many inquiries. A letter in the correspondence section of this issue of The Christian Century tells of the plans of the American Friends Service Committee. The Church Committee for China Relief finds that the need for its services is greatly expanded. Last week it sent $150,000 to West China, where its missionary agents serve human need in 11 provinces. War Prisoners Aid of the Y.M.C.A. expects also to expand its work, with American and Japanese now added to the 5,000,000 prisoners of war already in camps.

The Y.W.C.A. expects to expand its emergency service to women and girls in England, China, the Dutch East Indies, the Philippines and Malaya. Through the American Bureau for Aid to European Churches, help is still being extended with Swiss help.

The International Missionary Council has advanced large sums, sufficient for several months, to orphaned missions in the Netherlands, Indies, China and other areas. It expects to be able to continue and increase this aid as the need for it grows.

The National Committee on Food for the Small Democracies announces through former President Hoover that they cannot abandon their efforts to feed the starving millions in the occupied democracies, believing "that the entire question should be made a part of our war policy [which] we trust will establish the basis for a durable peace." To avoid embarrassment

(Continued on page 25)

St. Louis Church Federation Grows

Hundreds Hear Secretary Condemn Slums—Governor Attacks Ozark Poverty—Page Leads Two-Day Retreat

(Correspondence from Missouri)

ST. LOUIS, Dec. 24.—The keynote message to the united Protestant forces of St. Louis at the annual church federation banquet was given by Clark Walker Cummings, the federation secretary. He made a slashing attack against persistent slums, describing the unthinkable conditions which are allowed in modern cities. He condemned the sale of salacious magazines. He urged in every way stronger ethical controls, arising from a united spiritual purpose. The meeting was held in the tea room of a great Jewish-owned department store. "I won't eat in that Jew joint," said one letter to the secretary. But 640 other Protestants did. The new president of the church federation is Harry T. Scherer, minister of the Webster Groves Presbyterian Church.

* * *

'Remember Japanese Christians,' Says Federation President

Worthy of quotation is the statement of Dr. Scherer on the opening of war: "In this Advent season I am greatly saddened by the tragic step taken by the government of Japan against the United States. As Christians, we should all remember that there are Japanese Christians who are equally hurt and disappointed. It is the duty of all Christians to remember in their prayers the hundreds of missionaries of all churches in America who are now facing difficult times in Japan." This was representative of church sentiment here.

* * *

America First Group Quits

The strong St. Louis chapter of the America First Committee dissolved itself and canceled all its scheduled rallies. "We did our best to present one side of a very controversial question in line with American traditions. We thank the thousands of loyal members whom we promised to carry the fight to the last ditch." Whatever history may say of the America First movement, it did a grand job in the St. Louis area up to the last minute. Chairman Joseph Forshaw and his helpers deserve commendation. Churchmen were not satisfied with all of the positions taken by this anti-war group, but it did serve as a rallying force for peace after other groups had tired and quit.

* * *

Page Retreat Stresses Love of God

Held almost on the eve of the announcement of hostilities, the retreat held by friends of Kirby Page brought together 85 people for a two-day session the first week in December. A profound spiritual note was struck. "God is love, and can do nothing contrary to that love. He cannot adopt a method different from love itself. Man may think God approves another method, but once we understand the nature of God, we see that is impossible." Argument at the meetings was almost absent. Those present were in thoughtful mood. It was a spiritual retreat in the truest sense of the word. The meeting was supported by the Fellowship of Reconciliation, of which John Flucke is local leader.

* * *

Governor Attacks Ozark Illiteracy

Most interesting to social-minded citizens was the committee report to Governor Donnell concerning substandard living conditions among the tiff (barite) workers in Washington county. The 1930 census showed this county to be the most illiterate in Missouri. Many of the schoolchildren are found not able to be in school because of excessive poverty. Health facilities are extremely bad, there being but five doctors and one public health nurse to 17,492 people. This kind of condition may be accepted as typical of the entire southeastern Ozark region of Missouri. State effort will be made to improve livestock, lumber and farming methods. New ways of marketing are being encouraged. The only adequate solution will be to develop greater sources of income. This last was the chief conclusion of the governor's committee.

MAURICE W. FOGLE.

Women Merge Organizations

After several years of common endeavor through the National Committee of Church Women, the women's organizations of the Foreign Missions Conference and the Home Missions Council combined with the National Council of Church Women to form a united organization of Protestant women under the title of "United Council of Church Women." Its offices are to be at 156 Fifth Avenue, New York. Their first major activity will be the promotion of the World Day of Prayer, which comes in February.

Honor Missions In Mural

A part of a four-panel mural now in preparation in the Library of Congress will honor the Spanish and Portuguese missionaries who brought Christianity to the New World, according to an announcement of Nelson A. Rockefeller, coordinator of inter-American affairs. The mural is the work of a Brazilian artist, Candido Portinari. Mr. Rockefeller's committee also

Shut-ins never have enough

BOOKS

Whether your friends are laid up for days, weeks or months, good books are the one thing they appreciate most. Stop in at any bookstore today. The bookseller will gladly help you choose suitable books and send them at once.

American Booksellers Association
Members Everywhere

The Charles A. Wells Conferences on Christ and World Need
are
PARTICULARLY PREPARED TO SERVE IN THIS HOUR OF CONFLICT

He draws as he speaks

NUMEROUS VISITS TO ASIA, an eye-witness of the Japanese invasion of China, a close student of Japanese life and culture, carefully maintained contacts through friendly nationals and newspaper channels, enable Mr. Wells to present your community with a clear, Christian viewpoint of today's scene. A week's program of tremendous community appeal pointed to a strong personal spiritual challenge.

THE CHARLES A. WELLS CONFERENCES on CHRIST AND WORLD NEED
152 Madison Avenue, New York

Further information on request. All engagements made well in advance.

FOR CHRISTIAN LEADERSHIP

This interdenominational graduate school of theology is sought by men and women who plan to give their lives to Christian service. Thorough preparation for all types of church leadership. The faculty includes members of six denominations. Degrees offered are A.M., B.D., and S.T.M. Additional opportunities offered by Oberlin College of Arts and Science and Conservatory of Music. Catalog.

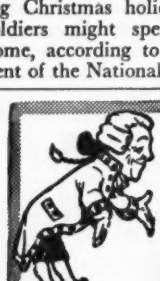
Thomas W. Graham, D. D., Dean, Oberlin, Ohio

OBERLIN GRADUATE SCHOOL OF THEOLOGY

recently sent Mr. Jo Davidson, well-known American sculptor, to South America on a good-will mission.

Jewish Soldiers Offer Christmas Furloughs

Jewish soldiers in more than 20 army camps volunteered to remain on duty during Christmas holidays so that Christian soldiers might spend Christmas day at home, according to Frank L. Weil, president of the National Jewish Welfare Board.



New York's Friendliest Hotel

Convenient location; quiet, spacious rooms; friendly, attentive service make the Prince George New York's outstanding hotel value.

1000 Rooms with Bath
Single $2.50 to $3.50
Double $3.50 to $7.00
Geo. H. Newton, Mgr.

Prince George Hotel
14 East 28th St. New York

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 Marking 105 years of service to the church and clergy 1942

COX SONS & VINING, Inc.
131 EAST 23rd STREET, NEW YORK, N. Y.

Choir & Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1187 South 4th St. Greenville, Ill.

"Scholarship, rich reading ranging in time from the ancient classics to today's newspaper, a life alertly lived and an acutely simple style enter into the making of this contemporary commentary," says the *Presbyterian Tribune* of

HALFORD E. LUCCOCK'S

The Acts of the Apostles

In Present-Day Preaching

"Few men have Luccock's unique ability to interpret Bible events in contemporary terms. This is the very genius of preaching, which compels us to see the startling relationships between then and now."—*Christian Advocate.* Two vols., each $1.50

Willett, Clark & Co.
37 W. Van Buren St., Chicago

All One Family, Says Fosdick

Declares Jesus Still the Realist—New York Italians Denounce Dictators—Scouts for Total War

(Correspondence from New York)

NEW YORK, Dec. 29.—On Christmas, free dinners were given to soldiers, sailors and marines on furloughs in the city. A uniform was all the entrance ticket needed to many theaters. One person who was trying to find some Japanese to entertain for Christmas dinner was told, "All the Japanese we know of in the city have already been invited out." Over 2,500 attended midnight mass at St. Patrick's cathedral. Over 1,000 attended the Christmas service at St. John the Divine. On Christmas Sunday, Dr. Fosdick called Jesus, "that strange realist from Bethlehem," and declared our present world is "murderous in thought and deed, sacrificing priceless values in its heritage and condemning generations yet unborn to misery, all because of the fact that humanity is one family and we will not live as though it were."

* * *

20 Nationalities Attend Good Will Service

A Jewish rabbi, a Catholic priest and a Protestant minister all took part in a good will service Christmas Sunday afternoon held in the Yorkville Neighborhood Association building. People from 20 different nationalities heard the priest say, "Yorkville is the home of more faiths, nationalities and traditions than any other section in the country. However, understanding and good will are present to a high degree."

* * *

The War Resisters Issue Statement

The War Resisters League, an organization of absolute pacifists, Tuesday reaffirmed its principles and its faith in methods that are the opposite of those demanded by war. "Pacifists do not condone the Japanese attack," the statement said, "and abhor fascist oppression in Europe, but insist that all nations, including the United States, share responsibility for the causes leading up to this war." The statement recognized that events left no choice but war for those Americans who believe in military defense and that the majority of the country are determined to prosecute the war effectively. "This leaves pacifists with a peculiarly difficult responsibility. Under no circumstances, regardless of cost to ourselves, can we abandon our principles or our faith in methods that are the opposite of those demanded by war. Likewise, under no circumstances, do we have any intention of obstructing or interfering with the civil or military officials in carrying out the will of the government."

* * *

Action Program Adopted

The statement laid down a six-point program. The League will continue to work with pacifists and to accept membership from persons who have determined to support no war; to encourage its members to do such non-partisan relief work as that sponsored by the American Friends Service Committee; to continue its service to conscientious objectors; to work for economic justice; to urge a negotiated early peace and to bring about a just and durable peace.

* * *

Italians Denounce Dictators

Strong condemnation of Hitler, Mussolini and "ecclesiastical dictatorship" was voiced Monday at a special meeting of the Italian ministerial association, which represents 60 Italian Protestant churches in the city. The meeting unanimously adopted a resolution pledging loyalty to President Roosevelt and the United States in the war. On the same evening, over 1,000 Italians meeting at Cooper Union declared, "solemnly pledged to offer everything we have, our energy, our passion and eventually our life, to the great cause of freedom now fought by the American people. We proclaim that our passion for Italian freedom will make us great fighters in the American war."

* * *

Scouts Dedicated to War Effort

A resolution dedicating the 1,500,000 Cubs, Boy Scouts and adult leaders to the service of their country during the war emergency was adopted last week by the National Executive Board of Boy Scouts of America. Each member was urged "to dedicate himself with high devotion to the welfare of the country" and it was "further resolved that the Boy Scouts of America adopt a policy of giving leadership and approval to service by Boy Scouts only when such service is in connection with the program of the national government in its undertakings incident to the war."

* * *

Refugee Doctors Available

The Committee for Resettlement of Foreign Physicians stated recently that over 1,500 refugee doctors are available for service anywhere in the United States. The shortage, which is due to a smaller percentage of doctors to the population and the shift of doctors to the cities, has been augmented sharply by the present national emergency. The report stated that "the situation has become almost critical in some areas." Collaboration of state and federal bureaus with the American Medical Association to license these refugee doctors after standard tests is advocated.

* * *

And So Forth

It was announced last week that $1,002,289 had been contributed to United China relief by over 75,000 people of New York City. During the past week, the number of persons contributing to China Relief has increased more than 300 per cent.

Two deaths are noted this week; William H. Pott, rector emeritus of St. John's Episcopal Church, Rosebank, Staten Island and Lester Hawes Bent, former pastor of the Union Church of Pocantico Hills, New York, which is the church attended by John D. Rockefeller, Jr., and his family.

Vandals damaged the Jewish Center at New Hyde Park, Long Island, for the

third time in three months. In their latest attack last Sunday they desecrated the synagogue, damaged most of the religious books, set fire to a kitchen and ransacked the Hebrew school, where they left behind a swastika.

The 30 Lutheran institutions and welfare agencies in the metropolitan area represented by the Lutheran Welfare Council, "are willing and stand ready to accept the new responsibilities and possible emergencies created by war conditions," the council declared last Saturday.

J. HENRY CARPENTER.

RELIEF GROUPS EXPAND

(Continued from page 25)

to the government, they do not intend to "press public educational activities."

Among the peace organizations a more radical change of pace has occurred. America First and the Fight for Freedom Committee have dissolved. The Keep America Out of War Congress has changed its name to the "Provisional Committee for a Democratic Peace." It will continue its organization and its work along the new lines. The Ministers' No War Committee executive group has decided to change its name to the "Churchmen's Committee for a Christian Peace." Its officers remain Albert W. Palmer, president, and Charles F. Boss, Jr., secretary, and its address is still 740 Rush St., Chicago. The National Council for the Prevention of War, Washington, has declared through its secretary, F. J. Libby, that it will now devote its major efforts toward a negotiated peace.

The Women's International League for Peace and Freedom of Washington, according to Miss Dorothy Detzer, "accepts the decision of the democratically elected representatives of the people" and will work to avert in the post-war world "both a narrow isolationism on the one hand and an Anglo-American imperialism on the other." The Fellowship of Reconciliation, New York religious pacifist organization, announces through A. J. Muste that the outbreak of war "does not alter our own opposition to all war or our refusal, insofar as we can determine our course, to take any part in war measures." Decrying any intention to obstruct war measures, they plan to work for the alleviation of suffering and the maintenance of civil liberties, to oppose profiteering, to favor cooperative economic measures and to build attitudes favorable to reconciliation.

To Shorten College Term

Drake University, Des Moines, Iowa, will speed up its present four year course of study so that it can be covered in two years and seven months, according to an announcement by President Henry Harmon. This will be done by increasing the number of hours to be carried by the student and eliminating vacations.

Religious Educators Ask Help

Declaring that the problem of religious education of American youth cannot be achieved through strictly denominational efforts, the department of religious education of the Disciples of Christ at its annual meeting in St. Louis called for an interchurch effort to combat spiritual illiteracy.

'Tribune' Backs Pacifist Pastor

Hopes Dr. Holmes Will Not Resign—Booing President Brings Fine—Living Cost Rises Sharply

(Correspondence from Chicago)

CHICAGO, Dec. 27.—The most significant statement of the week in this city, in our estimation, was the editorial comment of the usually belligerent *Chicago Tribune* on John Haynes Holmes' undated resignation as pastor of the Community Church of New York because he could not "bless, sanction or support war." "Though we cannot agree with Dr. Holmes," says the editorial, "we can only hope that his ministry will not be interrupted. . . . War is evil, as he says, and our country is not blameless for what has befallen."

* * *

Fined $200 for Booing Picture

A Chicagoan, Edward A. Loos, Jr., 23-year-old welder employed on defense work, was beaten up by patrons of a Loop theater when he booed President Roosevelt's appearance in a newsreel. He was later fined $200 by Judge Oscar S. Caplan. Loos attributed his action to alcohol and is reported to have said: "Maybe the punishment I got was coming to me." Later reports indicate that he may be mentally ill. The Civil Liberties Union has come to his defense.

* * *

Negro Made Judge

Governor Green last week appointed Patrick B. Prescott, Jr., a Negro, to fill a vacancy on the municipal court bench. He is reported to be an able lawyer and fully worthy of the respect of the community. He is the second of his race to hold such office in this city. It is hoped he will honor his people and give the city noteworthy public service.

* * *

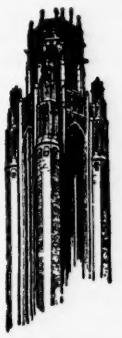
Peace Organization to Continue Work

The Citizens' Keep America Out of War Committee, William Grace, chairman, and Earl Southerd, secretary, met Dec. 11 and decided to carry on with a new name and a new program. The group has already registered its opposition to drafting boys below 21 years of age and is anxious that Congress shall take steps to prevent profiteering. This group has had a large anti-war following, "packing them in" at weekly meetings in one of the great hotel ballrooms for the last two years and staging mass meetings every month or two in the largest auditoriums.

* * *

Chicago Christmas Is Brilliant

Chicago's most meaningful Christmas season in this generation has come and gone. It has probably never been surpassed in beauty, simplicity and sincerity. Giving has been generous but for the most part sober and intelligent. One woman is said to have spent $1,000 for the ribbon with which to tie up her Christmas gifts, which will remind some again of the cry of a herdsman of Tekoa. On the other hand, the "neediest family" funds reached new highs. Churches were uniformly beautifully decorated and well attended. The midnight Christmas Eve services with the brilliant candle lighting ceremony, augmented this year by the restoration of the tradi-



INVITATION TO ALL MINISTERS!

We invite you to our **"Minister's Week" February 2-5.** Classes, forums, fellowship. Alden-Tuthill lectures by Prof. Kenneth S. Latourette of Yale on "The Church and the World Situation." Detailed program on request.

The Chicago Theological Seminary
ALBERT W. PALMER, President
5757 University Avenue, Chicago, Ill.

Recently arrived in this country:

Sophia Wadia
The Brotherhood of Religions
Bombay 260 pages Cloth bound
Price: $2.20 postpaid

These essays show at a glance how much similarity there is between the principal faiths of the earth in the fundamentals of life. The book is composed of lectures chosen from among many delivered under different auspices over a period of five years.

Sold by:
G. E. STECHERT & CO.
Booksellers
31-33 East 10th St. NEW YORK

The 20th Century Quarterly

presents this quarter, a study of

The Life of Jesus

on the basis of the Synoptic Gospels. This study will extend during the winter and spring quarters. A superb course for your adult or young people's class!

Fresh Outlook

Marie E. Staub, church school leader of Baltimore, Md., writes: "I find that the 20th Century Quarterly effectively sets forth for youth ever-living principles and truths. Your analyses assist me in interpreting the Bible to young women in the early twenties, *with a fresh outlook for these days.*"

Ask for free sample copy.

The 20th Century Quarterly
407 S. Dearborn St., Chicago

tional midnight mass in Catholic churches, had even wider observance.

* * *

No Hatred From City Pulpits

The Catholic archdiocese has offered a prize for the most beautiful outdoor recreation of the nativity scene. Practically every parish church prepared one. So in all parts of the city there are these beautiful and brilliantly lighted portrayals of the world's loveliest event. Uniformly the pulpits of all faiths sounded a message of confidence, quietness and peace without bitterness or hate. Tragedy there has been, as there will always be. But through joys and tears, Christmas of 1941 has brought an uncommon blessing to us all.

* * *

Many Conferences To Meet

The American Association of University Professors leads our Christmas conferences with its 18th annual convention. The professors will discuss for the most part problems of war: social security, national defense and public morale. One period will be given, however, to a study of the employment problems of Ph.D.'s graduated in the last ten years. Some 1,200 are expected to attend, representing 500 institutions. The American Catholic Historical Association, composed of Catholic college and university professors of history, will also convene here this week. At Evanston the Methodists will hold a conference on ministerial training which will bring to the city, among others, Bishop Francis J. McConnell of New York and E. Stanley Jones of India. At the same time, Methodist students and student pastors will be meeting at Urbana on the campus of the University of Illinois.

* * *

Catholics Plan For Peace

The bishops' committee of the Roman Catholic Church in America, which is charged with the study and publicizing of the pope's "peace points," met in Chicago Dec. 16 and formulated preliminary plans which include issuing statements from time to time as events emerge for which the papal statement may be interpretive, the creation of both a popular and a scholarly body of literature interpreting the statement, and the provision of lectures in school and public forums which will keep the proposals before the public and thus prepare Catholics to take their part after the war in "winning the peace." The committee will meet again in Chicago during the holidays. It consists of Archbishop Stritch of Chicago, and Bishops Ryan of Omaha and Muench of Fargo.

* * *

New Housing Projects

Chicago is pressing forward with new low-cost housing projects. Ground is already being cleared for the 586-family project on the lower north side. Occupancy is promised for July 1942. Rents range from about $18 to $23 a month for an apartment with gas, electricity and heat included. The present project will be called "Cabrini Houses" in honor of the famous Chicago nun now in process of canonization. The previous projects have been named "Jane Addams," "Julia Lathrop" and "Ida B. Wells." Council action has also been promised on three additional projects on the south side for a total of 384 family units.

* * *

Weng Heads Seminary

The board of trustees of the Chicago Lutheran Theological Seminary at Maywood has announced the election, last week, of Armin George Weng, president of the Illinois synod of the United Lutheran Church, as professor of historical theology and his appointment as president of the school for the remainder of this school year, to fill the place made vacant by the recent death of L. Franklin Gruber. The temporary arrangement is made in view of negotiations under way for the merger of the Hamma Divinity School of Springfield, Ohio, with the Chicago seminary on the Maywood campus. The new acting president will continue as president of the Illinois synod.

* * *

And So Forth

Twenty-six seminary students at Augustana Lutheran Theological Seminary, Rock Island, Ill., have formed a society for the study and preservation of Swedish culture. Swedish is the only language spoken in their meetings.

June Provines, local columnist, quotes John Cage, Chicago composer, as saying that he would like to interpret this city in music and that he believes that it could be done—with percussion instruments.

The cost of living is now up about 15 per cent in Chicago as compared with a year ago.

Some 1,200 selective service men in Illinois, returned to civil life because they are over 28, have not found re-employment and are being supported by the state at a cost of $21,000 a week. What will it be when they all come home?

CHARLES L. VENABLE.

Four Lynchings In 1941

In its annual round-up of lynching records, Tuskegee Institute reports that there were 4 lynchings in 1941, which was one less than the number for 1940. In 19 instances, officers of the law prevented lynchings. All persons lynched were Negroes. All lynchings occurred in the southeastern states.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.		
General Suvorov (Artkino; English titles) M. Aslangov, N. Cherkasov	*Historical* exploits of unconventional hero who defied military tradition to win glory for Russia in campaign against Napoleon.	Portrayal of general convincing, made acceptable for Soviet consumption by his defiance of tsar. Ruthless glorification of military achievement. *Interesting historically; rather brutal.* M, Y
I Wake Up Screaming (Fox) Laird Cregar, Betty Grable, Carole Landis, Victor Mature	*Melodrama.* A girl is murdered; we are told of it by flashbacks, then led on succession of false clues until surprise solution.	Portions are sordid, but film is far ahead of usual mystery because of unique method of its telling, its creation of suspense, and the effective presentation of character parts. *Good of type.* M
International Squadron (War.) Ronald Reagan, J. Stephenson	*Melodrama* about a brash, selfish American aviator who joins R.A.F., antagonizes everyone, then wins glory in heroic death.	Artificial and strained both in characterization and in scenes of bombings and air combat. *Mock heroics in a familiar pattern.* M
Louisiana Purchase (Par.) Irene Bordoni, Bob Hope, Victor Moore, Zorina	*Musical comedy.* Almost a literal transfer of stage "musical" about a straitlaced senator who goes to New Orleans to investigate graft, is compromised by potential victims.	Performance of Moore as "Senator Loganberry" is a masterpiece. But for wider audience who will see the film, risqué situations and lines of later sequences will prove *unpalatable.* M
The Men in Her Life (Col.) Dean Jagger, E. Leontovich, Conrad Veidt, Loretta Young	*Drama* based on life of a famous ballerina whose devotion to successful career conflicts with ties of the normal life she seeks to lead.	Interesting in its presentation of a rigorous art; ballet portions are effectively staged. Leisurely paced, sympathetically interpreted, convincing except for oversentimentality near end. *A moving portrayal.* M, Y
Stalin Speaks (Soviet documentary)	*Speech* by Stalin, pledging opposition to nazis, with shots showing reactions of audiences in diverse parts of Russia.	English titles hard to follow, as they are repeated jerkily on audience shots. Latter, however, are *effective and interesting.* M, Y

BEST CURRENT FILMS

For Family: Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, It Started With Eve, Life Begins for Andy Hardy, Men of Boys' Town, The Reluctant Dragon, Tanks a Million.

For Mature Audience: All That Money Can Buy, Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Dawn, How Green Was My Valley, Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, One Foot in Heaven, Sergeant York, Shining Victory, The Stars Look Down, Suspicion, Target for Tonight.

Poems for LIFE

Compiled by THOMAS CURTIS CLARK

"A fine job. *Poems for Life* is the kind of anthology we would expect from a man of Thomas Curtis Clark's sensitiveness to beauty. Any lover of mystical poetry, in particular, will be grateful for the knowledge and skill which has placed this book at our disposal." — *Allan Knight Chalmers.*

"I have great admiration for Mr. Clark's poetic work, both original and editorial, in the field of poetry, therefore I deeply appreciate his new book, *Poems for Life.*"— *John Haynes Holmes.* **$2.50**

'Glows with intelligent enthusiasm'

GOD'S BACK PASTURE

By ARTHUR WENTWORTH HEWITT

"IF I READ any more of Dr. Hewitt's books on the village church, I fear I shall have to resign my editorial job and return to the joys, the inspiration and the hard work of the pastorate," says CHARLES CLAYTON MORRISON as he reviews this volume. "The book literally glows with enthusiasm—intelligent and contagious enthusiasm. It is packed full of vital information about the rural church, of reasoned arguments for its importance, and of irresistible pleas for its recognition in the strategy of organized Christianity.

"The book deals with its worship, its educational task, its relation to other social and community organizations, its pastor's civic leadership, and many other items which concern every pastor. And the beauty of it is that the whole treatment can be transferred from the rural scene to the city parish with invaluable benefit to the city pastor. . . ."

Other Comments:

"Dr. Hewitt has succeeded in doing what many writers have failed to do —to produce a work on the rural church that is at the same time interesting, inspiring and informing. Illumined by genial humor, homely illustrations, personal experiences."— *Christian Observer.*

"Analyzes the status of the country church and the reasons for its apparent failures, and points the highroads that will lead to its success."— *Zion's Herald.* **$1.50**

When Children Ask

By MARGUERITTE H. BRO

The continuous sale of this remarkable book indicates its *timeliness* and *usefulness.*

Says the *Journal of Bible and Religion:* "This book has come for such a time as this, when parents and teachers are seeking for practical guidance of their children. The book does not give a specific blueprint for answering this question or that, but each topic is so ably and thoughtfully discussed that parents and teachers alike may work out a constructive approach to their own particular problems in whatever way suits them best." **$2.00**

Other Recent Books

Religion and the World Of Tomorrow

By WALTER W. VAN KIRK

Faces the bitter facts of today and indicates the only way to a better world —the way of social and international justice and good will. No better book will be published the coming year for discussion in ministers' groups, forums, etc. **$1.50**

Man's Quest for Salvation

By CHARLES S. BRADEN

Every great faith feels that it has found the way to salvation. Dr. Braden discusses the paths by which the world religions have sought the universally desired goal. **$2.50**

Man's Vision of God

By CHARLES HARTSHORNE

Prof. Hartshorne was for three years associated with Whitehead, while engaged in teaching and research at Harvard. He studied under W. E. Hocking, R. B. Perry, C. I. Lewis, J. H. Woods and others. He presents an idea of God which meets the demands of both religion and scientific philosophy. **$3.00**

The Man Christ Jesus

By JOHN KNOX

"Not in years have I seen a book about Jesus which said so much in such compact space. Its total effect is altogether refreshing and heartening." —*Fred Eastman.* **$1.00**

'A new way to teach'

Let's Talk It Over!

By LEONARD P. ARIES

Mr. Aries, a practicing attorney of Chicago, has degrees from the U. of C. He has spent much time during the past few years conducting seminars for youth groups sponsored by the Chicago Round Table of Christians and Jews. So successful have been these seminars that he has been urged to hand them on, in a book, to other leaders of youth.

In these seminars young people face actual situations, then form their own conclusions as to what is to be done.

Five questions are treated: "What Is an American?" "Propaganda and Its Analysis," "Prejudice and Understanding," "Refugees," and "What Can We Do in a World of Crisis?" **$1.00. Ten or more, 75c each.**

Willett, Clark & Co.

37 W. Van Buren St., Chicago

'New' Books

Minister's Service Book

By JAMES D. MORRISON

The most satisfactory minister's manual now available. Complete, compact, practical, of fine literary quality. **$1.50. Lea. $3.50**

Highland Shepherds

By ARTHUR W. HEWITT

A practical book on the professional aspects of the pastor's work. Notable qualities of the treatment are its sympathetic human feeling, its rare humor and its fascinating style. **$2.00**

Form and Freedom In Worship

By CLARENCE SEIDENSPINNER

Ministers who are content to go along in the old worship routines will pass it by. Alert ministers are already refashioning their worship services under Mr. Seidenspinner's guidance. **$2.00**

Business Administration Of a Church

By ROBERT CASHMAN

The author's purpose is to save the minister's time and effort by telling him how to systematize his activities. **$1.50**

Your Child and God

By ROBBIE TRENT

What shall I teach my child about God? Written for parents of younger children and uses only real-life questions. **$1.50**

Abingdon-Cokesbury

PRAYER

The New Book by
GEORGE A. BUTTRICK

Here is the answer to a long-felt need for a comprehensive book on prayer—one that pleads for a direct return to God in the simple venture of private and corporate prayer.

The thought is deep-ploughing; the mood, reverent. In vivid phrase and trenchant thought it says plainly that human knowledge has reached an impasse; that unless God enters our dilemma, unless by prayer we learn to trust a Higher Wisdom and to grant entrance to a new creative Life, our time may be eclipsed in another "Dark Age."

It provides a searching study of the prayer-life of Jesus, a working philosophy of prayer, an equally forthright psychology of prayer; and concludes in a practical regimen both of private prayer and corporate devotion.

The Contents: Part I, JESUS AND PRAYER. "This Great Roundabout, the World." Jesus and Prayer.

Part II, PRAYER AND THE WORLD. Some Defective Theories of Prayer. Jesus' Assumptions in Prayer. The Problem of Petitionary Prayer. Petitionary Prayer and Natural Law. The Problem of Intercessory Prayer. The Bounds and Boundlessness of Prayer.

Part III, PRAYER AND PERSONALITY. Prayer and Our Wandering Attention. Prayer, Suggestion, and Faith. Prayer, Instinct, and Motive. Prayer, Memory, and the Subconscious. Prayer, Imagination, and Thought. Prayer and Conscience. Personality and Prayer's Moods. Personality and Prayer's Forms. Personality and Corporate Prayer.

Part IV, A WAY OF PRAYER. A Way of Private Prayer. A Way of Corporate Prayer. Prayer and the New World.

No theme is more timely or more central! Here is a book wide in scope, honest in approach, and practical in its usefulness. It fills a need and will find a welcome. It will help many persons to find "the lost word."

JANUARY RELIGIOUS BOOK CLUB SELECTION • $2.75

Howard B. Jefferson

EXPERIENCE and the CHRISTIAN FAITH

This book points for the modern Christian a faith which is both reasonable and spiritually desirable. The experimental or pragmatic methods of modern thought are here synthesized with "the new traditionalism" or reliance upon historic Christian tradition. Dr. Jefferson examines the positive values and likewise the limits of experimentalism; he investigates also the meaning and validity of revealed religion. His dual proposal is that modern scientific techniques be employed in the service of human values and that the Christian yet hold to his faith in a transcendent Being who alone represents supreme value.

The Contents: Experimentalism Versus Tradition. Experimentalism and "the Genteel Tradition"—A New Opposition—Limitations of Experimentalism—Revival of Tradition—The Problem. Knowledge and Faith. Method—Knowledge of Nature—Knowledge of Value—Faith in God as Supreme Value—Some Practical Implications of Faith—Summary. Revelation of God. Meaning of Revelation—Significance of History for Religion—Preparation—The Son of God—The Church. The Spirit of Modernism. Enlightenment—Liberalism—Humanism. God and Nature. The Problem of Natural Theology—Plato and Neoplatonism—Aristotle and Thomism—Rationalism—Empiricism—Experimental Approach to Natural Theology. God and Evil. Vital Religion Has Always Included a Pessimistic Note. God and Value. The Problem of Value Theology—Subjectivity of Values—Fact and Value—An Objective Theory of Value—Summary. Theology and the Social Problem. The Church and Culture—The Place of Theology in Social Christianity—The Pragmatic Principle—The Transcendent Principle—The Kingdom of God.

$2

Clovis G. Chappell

FEMININE FACES

Sixteen clearly colored and cleanly tinted portraits of famous Bible characters distinguish this latest volume from the pen of Dr. Chappell. Each sermon is first of all something of a biography of the character considered. Then, from these impressive word-pictures, directly and unerringly, the author drives straight to the heart of the reader the lesson each figure exemplifies.

Marked by a highly readable style and clear, logical thought these sermons appeal to all—scholars, the unlearned, and the average "man on the street."

The Sermon Themes: The Frozen Face—Lot's Wife. The Desperate Face—Hagar. The Scheming Face—Rebekah. The Brilliant Face—Miriam. The Fighting Face—Deborah. The Sensual Face—Delilah. The Girlish Face—The Maid-Servant of Naaman's Wife. The Foolish Face—Job's Wife. The Face That Thrills—The Widow of Zerapheth. The Fearless Face—Esther. The Ambitious Face—Salome. The Striking Face—The Poor Widow. The Worried Face—Martha. The Beautiful Face—Mary. The Expectant Face—Anna. The Wistful Face—The Woman of Sychar.

$1.50

Nevin C. Harner

YOUTH WORK IN THE CHURCH

Effectively and forcefully this volume presents successful plans and methods for youth leaders. It offers a concise summary of the possibilities of youth work in the local church and points the way to the attainment of that happy medium in which young people will have a place of their own in the church without becoming so isolated from the larger whole which is the church that they lose true perspective.

This practical discussion considers the local church's program in its whole range and scope. It explains and illustrates comprehensively all the activities a church can successfully carry out with and for its adolescent members, and at the same time offers detailed, constructive, and usable solutions to many specific problems.

The Contents: Youth Confronts the Church. Six Basic Needs of Youth. The Place of Youth in the Church. Youth and the Church Service. Youth and the Church School. The Youth Society or Fellowship. Methods of Work with Youth. The Worker Himself. Several Forgotten Men Among Youth. Beyond the Local Church. Notes and References.

$1.75

At Your Bookstore! • ABINGDON-COKESBURY • PRICES SLIGHTLY HIGH IN CANADA

ary 7, 19

n which is
imental or
esized with
Christian
and like-
also the
proposal is
service of
faith in a
lue.

N. Experi-
position—
tion—The
wledge of
eme Value
REVELA-
of History
Church.
lism—Hu-
Theology
—Rational-
ural The-
included a
of Value
An Objec-
HE SOCIAL
Theology
The Tran-

$2

URCH

successful
ncise sum-
hurch and
nedium in
the church
e which is

rch's pro-
illustrates
uccessfully
t the same
s to many

SIX BASIC
CHURCH.
E CHURCH
ETHODS OF
ERAL FOR-
CHURCH.

$1.75

IGHTLY HIGH
CANADA